A Manual of Abhidhamma
(Abhidhammattha Sangaha)

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A Manual of Abhidhamma

BEING

ABHIDHAMMATTHA SAṄGAHA

OF

BHADANTA ANURUDDHĀCARIYA

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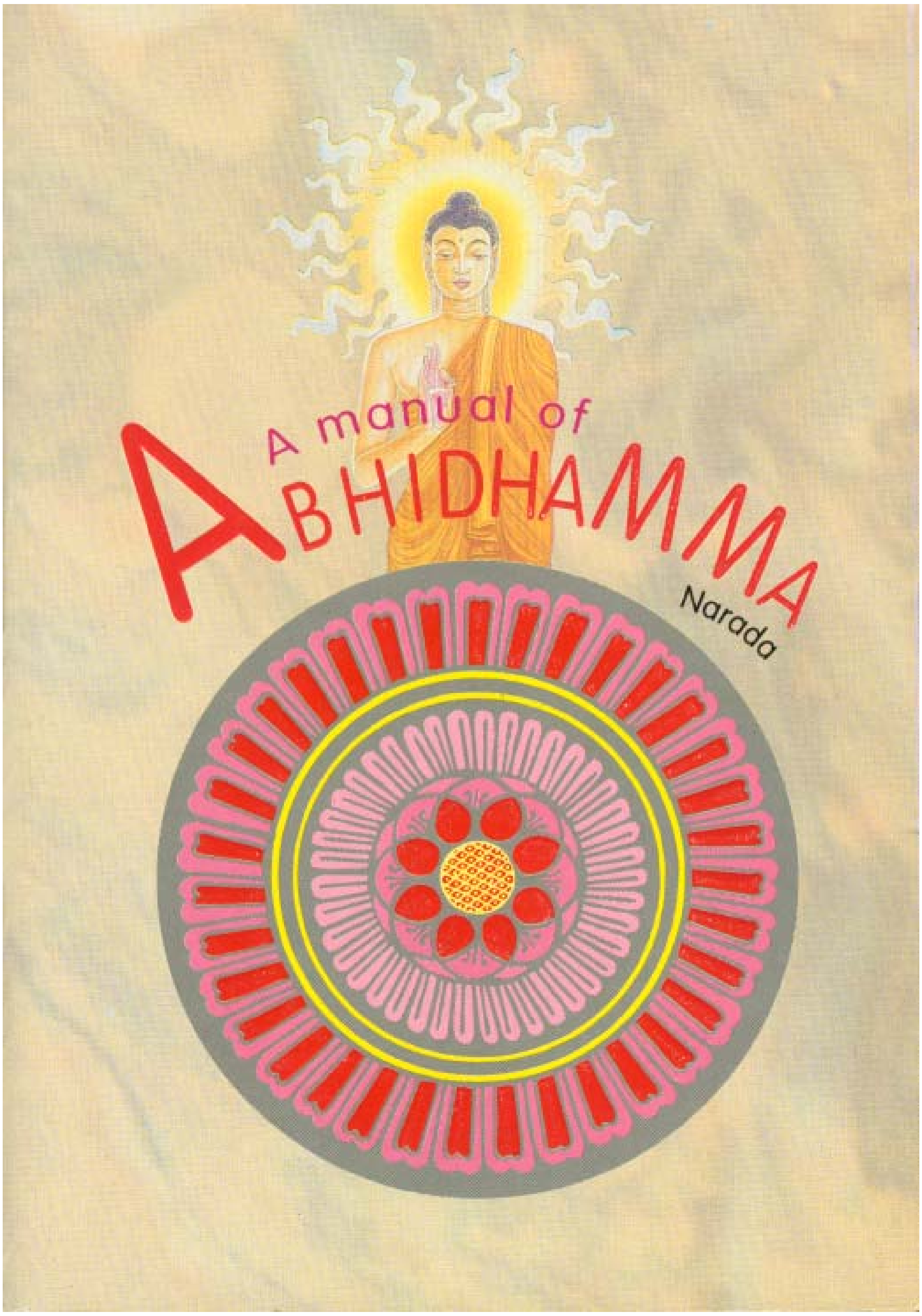
About this book

Abhidhamma is the Higher Teaching of the Buddha, sometimes referred to as the ultimate teaching (paramattha desanā). In it, man is described as a psycho-physical being consisting of both mind and matter, and it gives a microscopic analysis of the human being.

Abhidhamma explains the process of birth and death in detail. In addition to defining consciousness, it also analyses and classifies thoughts mainly from an ethical standpoint. Various types of consciousness are also set forth in detail, as they arise through the six sense-doors. Modern psychology has begun to acknowledge that it comes within the scope of Abhidhamma for the reason that it deals with the mind, with thoughts, thought-processes, and mental states. Buddhism has, from the very beginning, taught psychology without a psyche.

Abhidhamma also helps the student of Buddhism to fully comprehend the Anatta (No-Soul) doctrine which forms the crux of Buddhism. To a person who reads this book in a superficial manner, Abhidhamma appears as dry as dust, but to the wise truth-seekers, it is an indispensable guide as well as an intellectual treat. The reader who reads this book with deep thinking cannot fail to find it with plenty of food for thought and which will help him tremendously to increase his wisdom so essential for leading an ideal Buddhist way of life, and the realization of Ultimate Truth, Nibbāna.

The Author, the late Venerable Nārada Mahā Thera, was a well-known Buddhist Missionary from Sri Lanka who had written many valuable Buddhist publications, among which is “A Manual of Buddhism”, a grasp of which is imperative prior to the reader commencing his study of “A Manual of Abhidhamma”.



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Preface

Abhidhamma, as the term implies, is the Higher Teaching of the Buddha. It expounds the quintessence of His profound doctrine.

The Dhamma, embodied in the Sutta Piṭaka, is the conventional teaching (vohāra desanā), and the Abhidhamma is the ultimate teaching (paramattha desanā).

In the Abhidhamma both mind and matter, which constitute this complex machinery of man, are microscopically analysed. Chief events connected with the process of birth and death are explained in detail. Intricate points of the Dhamma are clarified. The Path of Emancipation is set forth in clear terms.

Modern Psychology, limited as it is, comes within the scope of Abhidhamma inasmuch as it deals with the mind, with thoughts, thought-processes, and mental states, but it does not admit of a psyche or a soul. Buddhism teaches a psychology without a psyche.

It one were to read the Abhidhamma as a modern textbook on psychology, one would be disappointed. No attempt has here been made to solve all the problems that confront a modern psychologist.

Consciousness is defined. Thoughts are analysed and classified chiefly from an ethical standpoint All mental states are enumerated. The composition of each type of consciousness is set forth in detail. The description of

thought-processes that arise through the five sense doors and the mind-door is extremely interesting. Such a clear exposition of thought-processes cannot be found in any other psychological treatise.

Bhavaṅga and Javana thought-moments, which are explained only in the Abhidhamma, and which have no parallel in modern psychology, are of special interest to a research student in psychology.

That consciousness flows like a stream, a view propounded by some modern psychologists like William James, becomes extremely clear to one who understands the Abhidhamma. It must be added that an Abhidhamma student can fully comprehend the Anattā (No-soul) doctrine, the crux of Buddhism, which is important both from a philosophical and an ethical standpoint.

The advent of death, process of rebirth in various planes without anything to pass from one life to another, the evidentially verifiable doctrine of Kamma and Rebirth are fully explained.

Giving a wealth of details about mind, Abhidhamma discusses the second factor of man-matter or rūpa. Fundamental units of matter, material forces, properties of matter, source of matter, relationship of mind and matter, are described.

In the Abhidhammattha Saṅgaha there is a brief exposition of the Law of Dependent Origination, followed by a descriptive account of the Causal Relations which finds no parallel in any other philosophy.

A physicist should not delve into Abhidhamma to get a thorough knowledge of physics.

It should be made clear that Abhidhamma does not attempt to give a systematised knowledge of mind and matter. It investigates these two composite factors of so-called being to help the understanding of things as they truly are. A philosophy has been developed on these lines. Based on that philosophy an ethical system has been evolved to realise the ultimate goal, Nibbāna.

As Mrs. Rhys Davids rightly says, Abhidhamma deals with "(1) What we find (*a*) within us (*b*) around us and of (2) what we aspire to find."

In Abhidhamma all irrelevant problems that interest students and scholars, but having no relation to one's Deliverance, are deliberately set aside.

The Abhidhammattha Saṅgaha, the authorship of which is attributed to venerable Anuruddha Thera, an Indian monk of Kanjeevaram (Kāñcipura), gives an epitome of the entire Abhidhamma Piṭaka. It is still the most fitting introduction to Abhidhamma. By mastering this book, a general knowledge of Abhidhamma may easily be acquired.

To be a master of Abhidhamma all the seven books, together with commentaries and sub-commentaries, have to be read and re-read patiently and critically.

Abhidhamma is not a subject of fleeting interest designed for the superficial reader.

To the wise truth-seekers, Abhidhamma is an indis-

pensable guide and an intellectual treat. Here there is food for thought to original thinkers and to earnest students who wish to increase their wisdom and lead an ideal Buddhist life.

However, to the superficial, Abhidhamma must appear as dry as dust.

It may be questioned, "Is Abhidhamma absolutely essential to realise Nibbāna, the *summum bonum* of 'Buddhism,' or even to comprehend things as they truly are?"

Undoubtedly Abhidhamma is extremely helpful to comprehend fully the word of the Buddha and realise Nibbāna, as it presents a key to open the door of reality. It deals with realities and a practical way of noble living, based on the experience of those who have understood and realised. Without a knowledge of the Abhidhamma one at times finds it difficult to understand the real significance of some profound teachings of the Buddha. To develop Insight (Vipassanā) Abhidhamma is certainly very useful.

But one cannot positively assert that Abhidhamma is absolutely necessary to gain one's Deliverance.

Understanding or realisation is purely personal (sandiṭṭhika). The four Noble Truths that form the foundation of the Buddha's teaching are dependent on this one-fathom body. The Dhamma is not apart from oneself. Look within. Seek thyself. Lo, the truth will unfold itself.

Did not sorrow-afflicted Paṭācārā, who lost her dear and near ones, realise Nibbāna, reflecting on the disap-

pearance of water that washed her feet?

Did not Cūḷapanthaka, who could not memorise a verse even for four months, attain Arahantship, by comprehending the impermanent nature of a clean handkerchief which he was handling, gazing at the sun?

Did not Upatissa, later Venerable Sāriputta Thera, realise Nibbāna, on hearing half a stanza relating to cause and effect?

To some a fallen withered leaf had alone been sufficient to attain Pacceka Buddhahood.

It was mindfulness on respiration (ānāpāna sati) that acted as the basis for the Bodhisatta to attain Buddhahood.

To profound thinkers, a slight indication is sufficient to discover great truths.

According to some scholars, Abhidhamma is not a teaching of the Buddha, but is a later elaboration of scholastic monks.

Tradition, however, attributes the nucleus of the Abhidhamma to the Buddha Himself.

Commentators state that the Buddha, as a mark of gratitude to His mother who was born in a celestial plane, preached the Abhidhamma to His mother Deva and others continuously for three months. The principal topics (mātikā) of the advanced teaching such as moral states (kusalā dhammā), immoral states (akusalā dhamma) and indeterminate states (abyākatā dhammā), etc., were taught by the Buddha to Venerable Sāriputta Thera, who subsequently elaborated them in the six books (Kathā-

vatthu being excluded) that comprise the Abhidhamma Piṭaka.

Whoever the great author or authors of the Abhidhamma may have been, it has to be admitted that he or they had intellectual genius comparable only to that of the Buddha. This is evident from the intricate and subtle Paṭṭhāna Pakaraṇa which minutely describes the various causal relations.

It is very difficult to suggest an appropriate English equivalent for Abhidhamma.

There are many technical terms, too, in Abhidhamma which cannot be rendered into English so as to convey their exact connotation. Some English equivalents such as consciousness, will, volition, intellect, perception are used in a specific sense in Western Philosophy. Readers should try to understand in what sense these technical terms are employed in Abhidhamma. To avoid any misunderstanding, due to preconceived views, Pāli words, though at times cumbersome to those not acquainted with the language, have judiciously been retained wherever the English renderings seem to be inadequate. To convey the correct meaning implied by the Pāli terms, the etymology has been given in many instances.

At times Pāli technical terms have been used in preference to English renderings so that the reader may be acquainted with them and not get confused with English terminology.

Sometimes readers will come across unusual words

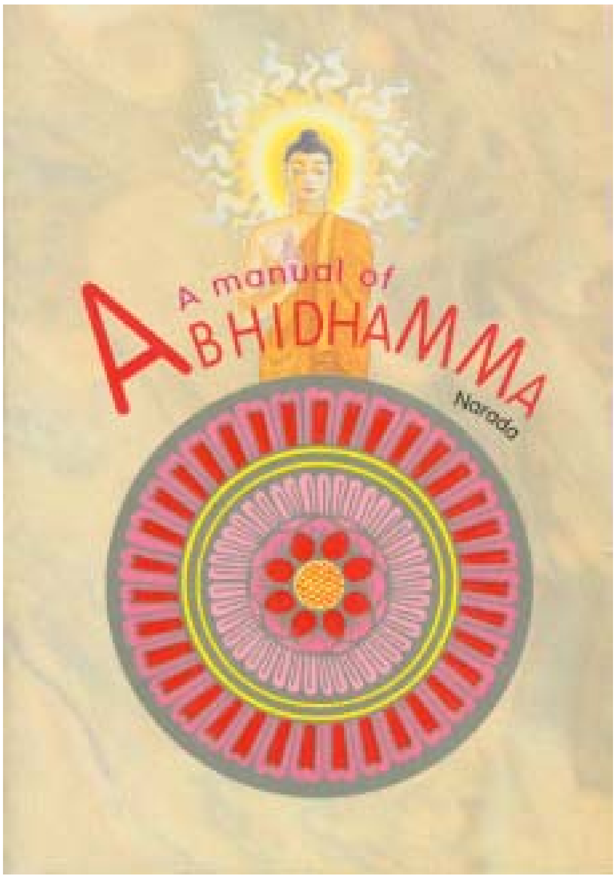
such as corruption, defilements, volitional activities, functionals, resultants, and so forth, which are of great significance from an Abhidhamma standpoint. Their exct meaning should be clearly understood.

In preparing this translation, Buddhist Psychology by Mrs. Rhys Davids and the Compendium of Philosophy (Abhidhammattha Saṅgaha) by Mr. Shwe Zan Aung proved extremely helpful to me. Liberty has been taken to quote them wherever necessary with due acknowledgement.

My grateful thanks are due to the Buddhist Publication Society, Kandy for volunteering to publish this second revised edition.

Nārada

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Abhidhammattha—Saṅgaha

A Manual of Abhidhamma

Namo tassa Bhagavato Arahato Sammasambuddhassa

Chapter I

(Citta-Saṅgaha-Vibhāgo)

Different Types Of Consciousness

Introductory Verse

1. *Sammasambuddhamatulam*
—sasaddhammaganuttamam
Abhivadiya bhasissam
—Abhidhammatthasaṅgaham

1. The Fully Enlightened Peerless One, with the Sublime Doctrine and the Noble Order, do I respectfully salute, and shall speak concisely of things contained in the Abhidhamma.

Notes:—

1. Abhidhammattha-Saṅgaha is the name of the book. Abhidhamma, literally, means "Higher Doctrine" Attha here means "things". Saṅgaha means "a compendium."

The prefix "abhi" is used in the sense of preponderant great, excellent, sublime, distinct, etc.

2. Dhamma is a multisignificant term, derived from the root dhar, to hold, to support. Here the Pāli term is used in the sense of doctrine or teaching. According to the Atthasālinī,

"abhi" signifies either 'atireka"—higher, greater exceeding—or "visiṭṭha"—distinguished, distinct, special, sublime.

Abhidhamma means the Higher Doctrine because it enables one to achieve one's Deliverance, or because it exceeds the teachings of the Sutta Piṭaka and Vinaya Piṭaka.

In the Sutta Piṭaka and Vinaya Piṭaka the Buddha has used conventional terms such as man, animal, being, and so on. In the Abhidhamma Piṭaka, on the contrary, everything is microscopically analysed and abstract terms are used. As a distinction is made with regard to the method of treatment it is called Abhidhamma.

Thus, chiefly owing to the preponderance of the teachings, or because it is conducive to one's Deliverance, and owing to the excellent analytical method of treatment, it is called Abhidhamma.[1]

3. **The Abhidhamma Piṭaka** consists of seven treatises—namely, Dhammasaṅganī, Vibhaṅga, Dhātukathā, Puggalapaññatti, Kathāvatthu, Yamaka and Paṭṭhāna.[2]

i. Dhammasaṅganīganī [3]—"Classification of Dhammas."

This book is divided into four chapters, viz:—

(i) — (Citta) Consciousness,
(ii) — (Rūpa) Matter,
(iii) — (Nikkhepa) Summary,
(iv) — (Atthuddhāra) Elucidation.

1. See The Expositor, part i, p. 3.
2. Dhammasaṅganī Vibhangañ ca — Kathāvatthu ca Puggalaṃ Dhātu-Yamaka-Paṭṭhānaṃ-Abhidhammo' ti vuccati.
3. See Mrs. Rhys Davids, Buddhist Psychology (Dhammasaṅganī translation), and Ven. Nyanatiloka, Guide through the Abhidhamma Pitaka.

The 22 **Tika Mātikās** (Triplets) and the 100 Duka-Mātikās (Couplets), which comprise the quintessence of the Abhidhamma, are explained in this book. The major part of the book is devoted to the explanation of the first triplet—Kusalā Dhammā, Akusalā Dhammā and Abyākatā Dhammā. In extent the book exceeds thirteen bhānavāras[4] (recitals), i.e., more than 104,000 letters.

ii. Vibhaṅga—"Divisions."

There are eighteen divisions in this book. The first three divisions, which deal with Khandha (Aggregates), Āyatana (Sense-spheres) and Dhātu (Elements), are the most important. The other chapters deal with Sacca (Truths), Indriya (Controlling Faculties), Paccayākāra (Causal Genesis), Satipaṭṭhāna (Foundations of Mindfulness), Sammappadhāna (Supreme Efforts), Iddhipāda (Means of Accomplishments), Bojjhaṅga (Factors of Wisdom), Jhāna (Ecstasies or Absorptions), Appamaññā (Illimitables), Magga (Paths), Sikkhāpada (Precepts), Paṭisambhidā (Analytical Knowledge), Ñāṇa (Wisdom), Khuddakavatthu (Minor Subjects), and Dhammahadaya (Essence of Truth).

Most of these divisions consist of three parts—Suttanta explanation, Abhidhamma explanation, and a Catechism (Pañhapucchaka).

In this treatise there are thirty-five Bhānavāras (280,000 letters).

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4. Bhānavāra = 250 verses: 1 verse = 4 lines:, 1 line = 8 letters. One Bhānavāra, therefore, consists of 8,000 letters.

iii. Dhātukathā—“Discussion with reference to Elements.”

This book discusses whether Dhammas are included or not included in, associated with, or dissociated from, Aggregates (Khandha), Bases (Āyatana), and Elements (Dhātu).

There are fourteen chapters in this work. In extent it exceeds six Bhānavāras (48,000 letters).

iv. Puggalapaññatti—“Designation of Individuals.”

In the method of exposition this book resembles the Aṅguttara Nikāya of the Sutta Piṭaka. Instead of dealing with various Dhammas, it deals with various types of individuals. There are ten chapters in this book. The first chapter deals with single individuals, the second with pairs, the third with groups of three, etc. In extent it exceeds five Bhānavāras (40,000 letters).

v. Kathāvatthu—“Points of Controversy.”

The authorship of this treatise is ascribed to venerable Moggalliputta Tissa Thera, who flourished in the time of King Dhammāsoka. It was he who presided at the third Conference held at Pāṭaliputta (Patna) in the 3rd century B.C. This work of his was included in the Abhidhamma Piṭaka at that Conference.

The Atthasālinī Commentary states that it contains one thousand Suttas: five hundred orthodox and five hundred heterodox. In extent it is about the size of the Dīgha Nikāya.

This book deals with 216 controversies and is divided into 23 chapters.

vi. Yamaka—"The Book of Pairs."

It is so called owing to its method of treatment. Throughout the book a question and its converse are found grouped together. For instance, the first pair of the first chapter of the book, which deals with roots, runs as follows: Are all wholesome Dhammas wholesome roots? And are all wholesome roots wholesome Dhammas?

This book is divided into ten chapters—namely, Mūla (Roots), Khandha (Aggregates), Āyatana (Bases), Dhātu (Elements), Sacca (Truths), Saṅkhāra (Conditioned Things), Anusaya (Latent Dispositions), Citta (Consciousness), Dhamma, and Indriya (Controlling Faculties). In extent it contains 120 Bhānavāras (960,000 letters).

vii. Paṭṭhāna—"The Book of Causal Relations."

This is the most important and the most voluminous book of the Abhidhamma Piṭaka. One who patiently reads this treatise cannot but admire the profound wisdom and penetrative insight of the Buddha. There is no doubt of the fact that to produce such an elaborate and learned treatise one must certainly be an intellectual genius.

The term Paṭṭhāna is composed of the prefix "pa", various, and "ṭhāna", relation, or condition (paccaya). It is so called because it deals with the 24 modes of causal relations[5] and the Triplets (Tika) and Couplets (Duka), already mentioned in the Dhammasaṅganī, and which comprise the essence of the Abhidhamma Piṭaka.

5. These will be explained in a subsequent chapter.

The importance attached to this treatise, also known as "Mahā Pakaraṇa", the Great Book, could be gauged by the words of the Atthasālinī which states: "And while He contemplated the contents of the Dhammasaṅganī His body did not emit rays, and similarly with the contemplation of the next five books. But, when coming to the Great Book, He began to contemplate the 24 universal causal relations of condition, of presentation, and so on, His omniscience certainly found its opportunity therein."[6]

Abhidhammatthā

(Subject—Matter)

§ 2. Tattha vutt' ābhidhammatthā
—catudhā paramatthato
Citttaṃ cetasikaṃ rūpaṃ
—Nibbānam' iti sabbathā.

§ 2. In an ultimate sense the categories of Abhidhamma, mentioned therein, are fourfold in all:—

i. consciousness, ii. mental states, iii. matter, and iv. Nibbāna.

Note:—

4. Realities—There are two realities—apparent and ultimate. Apparent reality is ordinary conventional truth (sammuti-sacca). Ultimate reality is abstract truth (paramattha-sacca).

6. For a detailed exposition of these seven books see Rev. Nyanatiloka, *Guide through the Abhidhamma Pitaka*, and the introductory discourse of the Expositor, part i, pp. 5–21. See also Buddhist Psychology pp. 135, 193, *Relations*, Encyclopaedia of Religion and Ethics, and the Editor's Foreword to the Tikapaṭṭhāna Text.

For instance, the smooth surface of the table we set is apparent reality. In an ultimate sense the apparent surface consists of forces and qualities or, in other words, vibrations.

For ordinary purposes a scientist would use the term water, but in the laboratory he would say H_2O. In the same way the Buddha in the Sutta Piṭaka resorts to conventional usage such as man, woman, being, self, etc., but in the Abhidhamma Piṭaka He adopts a different mode of expression. Here He employs the analytical method and uses abstract terms such as aggregates (Khandha), elements (Dhātu), bases (Āyatana), etc.

The word paramattha is of great significance in Abhidhamma. It is a compound formed of parama and attha. Parama is explained as immutable (aviparīta), abstract (nibbaṭṭita); attha means thing. Paramattha, therefore, means immutable or abstract thing. Abstract reality may be suggested as the closest equivalent. Although the term immutable is used here it should not be. understood that all paramatthas are eternal or permanent.

A brass vessel, for example, is not Paramattha. It changes every moment and may be transmuted into a vase. Both these objects could be analysed and reduced into fundamental material forces and qualities, which, in Abhidhamma, are termed Rūpa Paramatthas. They are also subject to change, yet the distinctive characteristics of these Rūpa are identically the same whether they are found in a vessel or a vase. They preserve their identity in

whatever combination they are found—hence the commentarial interpretation of Parama as immutable or real. Attha exactly corresponds to the English multi-significant term "thing". It is not used in the sense of meaning here.

There are four such Paramatthas or abstract realities. These four embrace everything that is mundane or supramundane.

The so-called being is mundane. Nibbāna is supramundane. The former is composed of Nāma and Rūpa. According to Abhidhamma "Rūpa" connotes both fundamental units of matter and material changes as well. As such Abhidhamma enumerates 28 species of matter. These will be dealt with in a subsequent chapter. "Nāma" denotes both consciousness and mental states. The second chapter of this book deals with such mental states (Cetasikas) which are 52 in number. One of these is "Vedanā" (feeling). Another is "Saññā" (perception). The remaining 50 are collectively called "Saṅkhāra". (mental states). The receptacle of these mental properties is "Viññāṇa" (consciousness), which is the subject-matter of this present chapter.

According to the above analysis the so-called being is composed of five Groups or Aggregates (Pañcakkhandha):—Rūpa (matter), Vedanā (feeling), Saññā (perception), Saṅkhāra (mental states) and Viññāṇa (consciousness).

Consciousness, mental states (with the exception of 8 types of supramundane consciousness and their adjuncts), and matter are Mundane (Lokiya), and Nibbāna is Supramundane (Lokuttara), The Supramundane Nibbāna

is the only absolute reality, which is the *summum bonum* of Buddhism. The other three are called realities in that they are things that exist (vijjamāna dhammā). Besides, they are irreducible, immutable, and abstract things. They deal with what is within us and around us.

The first Paramattha or reality is Citta.[7] It is derived from the root "citi", to think. According to the commentary Citta is that which is aware of (cinteti = vijānāti) an object. It is not that which thinks of an object as the term implies. From an Abhidhamma standpoint Citta may better be defined as the awareness of an object, since there is no agent like a soul.

Citta, Ceta, Cittuppāda, Nāma, Mana, Viññāṇa are all used as synonymous terms in Abhidhamma. Hence from the Abhidhamma standpoint no distinction is made between mind and consciousness. When the so-called being is divided into its two constituent parts, Nāma (mind) is used. When it is divided into five aggregates (Pañcakkhandha), Viññāṇa is used. The term Citta is invariably employed while referring to different classes of consciousness. In isolated cases, in the ordinary sense of mind, both terms Citta and Mana are frequently used.

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7. Mr. Aung writes in his introduction to the Compendium, p. 2. "The Grammarian's definition of the term *Citta* (mind) is *ārammaṇaṃ cinteti'ti cittaṃ* (thought = thinking of an object). Here the word cinteti is used in its most comprehensive sense of *vijānāti* (to know). Mind is then ordinarily defined as that which is conscious of an object. From this definition we get our definition of *Viññāṇa* (consciousness). Consciousness may therefore be tentatively defined as the relation between *ārammaṇika* (subject) and *ārammaṇa* (object)." See Compendium p. 234. There is no reason why such a distinction should be made between Citta and *Viññāṇa*.

The other three Paramatthas will be dealt with in their due places.

(Catubbidha-Cittāni)

THE FOUR CLASSES OF CONSCIOUSNESS

§ 3. Tattha Cittani tavā catubbidham hoti:—
i. Kāmāvacaraṃ, ii. Rūpāvacaraṃ,
iii. Arūpāvacaraṃ, iv. Lokuttaraṃ c'āti.

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§ 3. Of them, consciousness, first, is fourfold—
namely,

(i) Consciousness pertaining to the Sensuous-Sphere,
(ii) Consciousness pertaining to the Form-Sphere,
(iii) Consciousness pertaining to the Formless-Sphere,
and
(iv) Supramundane consciousness.

Notes:—

5. **Kāma** is either subjective sensual craving or sensuous objects such as forms, sound, odour, taste, and contact. By "Kāma" is also meant the eleven different kinds of sentient existence—namely, the four states of misery (Apāya), human realm (Manussaloka), and the six celestial realms (Sagga).

Avacara means that which moves about or that which frequents. "Kamāvacara", therefore, means that which mostly moves about in the sentient realm, or that which pertains to the senses and their corresponding objects. As a

rule, these types of consciousness arise mostly in the aforesaid sentient existence. They are found in other spheres of life as well when objects of sense are perceived by the mind.

6. Rūpāvacara, Arūpavacara respectively mean either that which pertains to Rūpa and Arūpa Jhānas (ecstasies) or that which mostly moves about in the Rūpa and Arūpa planes.

Rūpalokas are planes where those who develop Rūpajhānas are born.

A question now arises—'Why are these distinguished as Rūpalokas when there are subtle material bodies (Rūpa) in heavenly planes too?' The commentarial explanation is that because beings are born in these planes by developing Jhānas based mainly on Rūpa Kasiṇas,—material objects of concentration such as earth, water, fire, etc.

Arūpalokas are planes without material bodies. By the power of meditation, only the mind exists in these planes.

Ordinarily both mind and body are inseparable, but by will-power, under exceptional circumstances, they could be separated, just as it is possible to suspend a piece of iron in air by some magnetic force.

7. Loka + Uttara = Lokuttara. Here "Loka" means the five aggregates. "Uttara" means above, beyond, or that which transcends. It is the supramundane consciousness that enables one to transcend this world of mind-body.

The first three classes of consciousness are called Lokiya (mundane).

(Kāmāvacara-Cittāni)

CONSCIOUSNESS PERTAINING TO THE SENSUOUS SPHERE

(a. Akusala Cittāni)

a. Immoral Consciousness

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§ 4. Tattha katamaṃ Kāmāvacaraṃ?

1 Somanassa-sahagataṃ, diṭṭhigatasampayuttaṃ, asaṅkhārikam ekaṃ,

2. Somanassa-sahagataṃ, diṭṭhigatasampayuttaṃ, sasañkhārikam ekaṃ,

3. Somanassa-sahagataṃ diṭṭhigatavippayuttaṃ asaṅkhārikam ekaṃ,

4. Somanassa-sahagataṃ diṭṭhigatavippayuttaṃ sasaṅkhārikam ekaṃ,

5. Upekkhāsahagataṃ, diṭṭhigatasampayuttaṃ asaṅkhārikam ekaṃ,

6. Upekkhāsahagataṃ, diṭṭhigatasampayuttaṃ, sasaṅkhārikam ekaṃ,

7. Upekkhāsahagataṃ, diṭṭhigatavippayuttaṃ, asaṅkhārikam ekaṃ,

8. Upekkhāsahagataṃ, diṭṭhigatavippayuttaṃ, sasaṅkhārikam ekan’ ti.

imāni aṭṭha’pi Lobhasahagatacittāni nāma.

9. Domanassasahagataṃ, paṭighasampayuttaṃ, asaṅkhārikam ekaṃ,

10. Domanassasahagataṃ, paṭighasampayuttaṃ sasaṅkhārikam ekan' ti
imāni dve'pi Paṭighasampayuttacittāni nāma.

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11. Upekkhāsahagataṃ, vicikicchāsampayuttam ekaṃ

12. Upekkhāsahagataṃ uddhaccasampayuttam ekan' ti imāni dve' pi Momūhacittāni nāma.
Icce'vaṃ sabbathā' pi dvādasākusala-cittāni samattāni.

Aṭṭhadhā lobhamūlāni—dosamūlāni ca dvidhā
Mohamūlāni ca dve' ti—dvādasākusalā siyuṃ.

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§ 4. Amongst them what is Kāmāvacara?

(Consciousness Rooted in Attachment)

1. One consciousness, unprompted, accompanied by pleasure, and connected with wrong view,

2. One consciousness, prompted, accompanied by pleasure, and connected with wrong view,

3. One consciousness, unprompted, accompanied by pleasure, and disconnected with wrong view,

4. One consciousness, prompted, accompanied by pleasure, and disconnected with wrong view,

5. One consciousness, unprompted, accompanied

by indifference, and connected with wrong view,

6. One consciousness, prompted, accompanied by indifference, and connected with wrong view,

7. One consciousness, unprompted, accompanied by indifference, and disconnected with wrong view,

8. One consciousness, prompted, accompanied by indifference, and disconnected with wrong view,

These eight types of consciousness are rooted in Attachment.

(Consciousness Rooted in Illwill or Aversion)

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9. One consciousness, unprompted, accompanied by displeasure, and connected with illwill.

10. One consciousness, prompted, accompanied by displeasure, and connected with illwill.

These two types of consciousness are connected with Illwill.

(Consciousness Rooted in Delusion or Ignorance)

11. One consciousness, accompanied by indifference, and connected with doubts,

12. One consciousness, accompanied by indifference, and connected with restlessness. These two types of consciousness are rooted in sheer Ignorance.

Thus end, in all, the twelve types of Immoral Consciousness.

(Summary)

Eight are rooted in Attachment, two in Illwill, and two in Ignorance. Thus there are twelve types of Immoral Consciousness.

Notes:—

Four Classes of Consciousness

8. Akusala, Kusala, Vipāka, Kiriya—

In the previous section consciousness was broadly classified under four divisions according to the planes in which it is experienced. With respect to its nature it divides itself into four classes. Some types of consciousness are immoral (Akusala), because they spring from attachment (lobha). aversion or illwill (paṭigha), and ignorance (moha). Opposed to them are the moral types of consciousness (Kusala), because they are rooted in non-attachment or generosity (alobha), goodwill (adosa), and wisdom (amoha). The former are unwholesome as they produce undesirable effects (aniṭṭha vipāka), the latter are wholesome as they produce desirable effects (iṭṭha vipāka). Both Kusala and Akusala Cittas constitute what, in Pāli, are termed Kamma. Those types of consciousness that arise as the inevitable results of these Kusala and Akusala Cittas are called Vipāka (resultant) Cittas. It should be understood that both Kamma and Vipāka are purely mental. The fourth type of consciousness is called Kiriya which, for want of a better term, is rendered by "karmically ineffective", "inoperative" or "functional".

9. Three Roots (Mūla)

Lobha, dosa, and moha are the three roots of evil. Their opposites are the roots of good.

Lobha, from √ lubh, to cling, or attach itself, may be rendered by 'attachment' or 'clinging'. Some scholars prefer 'greed'. Craving is also used as an equivalent of lobha.

In the case of a desirable object of sense, there arises, as a rule, clinging or attachment. In the case of an undesirable object, ordinarily there is aversion.

In Pāli such aversion is termed dosa or paṭigha. Dosa is derived from √ dus, to be displeased. Paṭigha is derived from 'paṭi', against, and √ 'gha' (han), to strike, to contact. Illwill, hatred are also suggested as equivalents of 'paṭigha'.

Moha is derived from √ muh, to delude. It is delusion, stupidity, bewilderment. It is 'moha' that clouds an object and blinds the mind. Sometimes 'moha' is rendered by ignorance.

According to the Abhidhamma, moha is common to all evil. Lobha and dosa do not arise alone, but always in combination with moha. Moha, on the other hand, does arise singly—hence the designation 'momūha', intense delusion.

Diametrically opposed to the above three roots are the roots of Kusala. They not only indicate the absence of certain evil conditions, but also signify the presence of certain positive good conditions. Alobha does not merely

mean non-attachment, but also generosity. Adosa does not merely mean non-anger or non-hatred, but also goodwill, or benevolence, or loving-kindness (mettā). Amoha does not merely mean non-delusion, but also wisdom or knowledge (ñāṇa or paññā).

10. **Vedanā** or **Feeling**

Feeling or, as some prefer to say, sensation, is a mental state common to all types of consciousness. Chiefly there are three kinds of feelings—namely, 'somanassa' (pleasurable), 'domanassa' (displeasurable), and 'upekkhā' (indifferent, neutral, equanimity or neither pleasurable nor displeasurable). With 'dukkha' (physical pain) and 'sukha' (physical happiness) there are altogether five kinds of feelings.

Somanassa is an abstract noun formed of 'su', good, and 'mana', mind. Literally, the term means good-mindedness, i.e., a pleasurable feeling. Similarly 'domanassa' ('du', bad, and 'mana', mind) means bad-mindedness, i.e., a displeasurable feeling. The third feeling is neutral. Indifference is used here in this particular sense, but not in the sense of callousness. Sukha is composed of 'su', easy, and 'kha' to bear, or to endure. What is easily endured is 'sukha' i.e., happiness. Dukkha (du, difficult), pain, is that which is difficult to be endured. Both these sensations are physical. According to Abhidhamma there is only one type of consciousness accompanied by pain, and one accompanied by happiness. Two are connected with a displeasurable feel-

ing. Of the 89 types of consciousness, in the remaining 85 are found either a pleasurable feeling or a neutral feeling.

Somanassa, domanassa, and upekkhā are purely mental. Sukha and dukkha are purely physical. This is the reason why there is no upekkhā in the case of touch which, according to Abhidhamma, must be either happy or painful.[8]

11. Diṭṭhi—

This term is derived from √ 'dis', to see, to perceive. It is usually translated as view, belief, opinion, etc. When qualified by 'sammā', it means right view or right belief; when qualified by 'micchā', it means wrong view or wrong belief. Here the term is used without any qualification in the sense of wrong view.

12. Saṅkhārika—

This is purely a technical term used in a specific sense in the Abhidhamma. It is formed of 'saṃ', well and √ 'kar', to do, to prepare, to accomplish. Literally, it means accomplishing, preparing, arranging.

Like Dhamma, Saṅkhāra also is a multisignificant term. Its precise meaning is to be understood according to the context.

When used as one of the five 'aggregates' (Pancakkhandha), it refers to all the mental states, except

8. See Upekkhā, Note. 42.

vedana and saññā. In the Paticca-Samuppāda it is applied to all moral and immoral activities, good and bad thoughts. When sankhāra is used to signify that which is subject to change, sorrow, etc., it is invariably applied to all conditioned things.

In this particular instance the term is used with 'sa' = co—; and a = un, Sa-saṅkhārika (lit., with effort) is that which is prompted, instigated, or induced by oneself or by another. 'Asaṅkhārika' (lit., without effort) is that which is thus unaffected, but done spontaneously.

If, for instance, one does an act, induced by another, or after much deliberation or premeditation on one's part, then it is sa-saṅkhārika. If, on the contrary, one does it instantly without any external or internal inducement, or any premeditation, then it is asaṅkhārika.

13. Vicikicchā—

This is an ethico-religious term. Commentary gives two interpretations.[9]

(i) Vici = vicinanto, seeking, inquiring; √ 'kicch, to tire, to strain, to be vexed. It is vexation due to perplexed thinking.

ii) Vi, devoid + cikicchā, remedy (of knowledge). It means that which is devoid of the remedy of knowledge.

Both these interpretations indicate a perplexed or undecided frame of mind. Doubt, perplexity, scepticism,

9. *Vicikicchā* is the inability to decide anything definitely that it is as such. Buddhaghosa—*Majjhima Nikāya Commentary*.

indecision are used as the closest English equivalents.

Reasoning or investigation for the sake of understanding the truth is not discouraged in Buddhism. Nor is blind faith advocated in Buddhism.

14. Uddhacca—

This is formed of u = over, and √ dhu, to tremble, to get excited. Literally, it means 'over-excitement' or 'rousing up'. A confused restless states of mind is meant here. It is the antithesis of one-pointedness. Atthāsalini explains uddhacca as disquietude, mental distraction or confusion.

15. Kusala and Akusala—

This section deals with Akusala types of consciousness. Akusala is the direct opposite of Kusala. Atthasālinī gives the etymological meaning of Kusala as follows[10]:—

(i) ku, bad. + √ sal, to shake, to tremble, to destroy.

That which shakes off, destroys evil or contemptible things is kusala.

(ii) Kusa + √ lu, to cut.

Kusa is from ku, bad, and √ si, to lie. That which lies contemptibly is kusa, vice. Kusala is that which cuts off vice.

(iii) a. ku, evil, bad, + √ su, to reduce.

10. See *The Expositor*, part i. p. 50.

That which reduces or eradicates evil is kusa, knowledge or wisdom, Kusa, so derived, + √ lu, to cut.

That which cuts off (evil) by wisdom is kusala.

b. Kusa, so derived, + √ la, to take.

That which is grasped by wisdom is kusala.

(iv) Kusa grass cuts a part of the hand with both edges. Even so kusala cuts off both sections of passion those that have arisen and those that have not arisen.[11]

With regard to the connotation of the term the Atthasālinī states[12]:—

"The word kusala means 'of good health' (ārogya), 'faultless' (anavajja), 'clever' (cheka), 'productive of happy results' (sukha vipāka)."

With the exception of 'clever' all the other three meanings are applicable to kusala.

Kusala is wholesome in the sense of being free from physical and mental sickness through passions.

Kusala is faultless in the sense of being free from the fault of passions, the evil of passions, and the heat of passions.

Here sukhavipaka does not necessarily mean pleasurable feeling. It is used in the sense of physical and mental buoyancy, softness, fitness, etc.

Atthasālinī further states that kusala is used in the sense of having accomplished with wisdom (kosallasambhūtaṭṭhena; kosallaṃ vuccati paññā).

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11. See *The Expositor*, part i. p. 50.

12. See *Buddhist Psychology*, lxxxii.

Judging from the various meanings attached to the term, kusala may be interpreted as wholesome or moral. Some scholars prefer ‘skilful.’

Akusala would therefore mean unwholesome or immoral.

Kusala and akusala correspond to good and bad, right and wrong respectively.

How are we to assess whether an action is kusala or akusala? What is the criterion of morality?[13]

In short what is connected with the three roots of evil is akusala. What is connected with the three roots of good is kusala.

As a seed sown on fertile soil germinates and fructifies itself sooner or later, according to its own intrinsic nature, even so kusala and akusala actions produce their due desirable and undesirable effects. They are called Vipāka.

17. Kiriya or **Kriyā,** literally, means action.

Here Kiriya is used in the sense of ineffective action. Kamma is causally effective. Kiriya is causally ineffective. Good deeds of Buddhas and Arahants are called Kiriya because Kamma is not accumulated by them as they have gone beyond both good and evil.

In Abhidhamma Vipāka and Kiriya are collectively called Abyākata (Indeterminate) that which does not man-

13. See my *Buddha-Dhamma*, p. 98.

ifest itself in the way of an effect. The former is Abyākata, because it is an effect in itself, the latter, because it does not produce an effect.

Illustrative examples for the twelve different types of immoral consciousness.

Attachment

18. 1. With joy a boy instantly steals an apple, viewing no evil thereby.

2. Prompted by a friend, a boy joyfully steals an apple, viewing no evil thereby.

3. 4. The same illustration serves for the third and fourth types of consciousness with the difference that the stealing is done without any false view.

5. 6. 7. 8. The remaining four types of consciousness are similar to the above with the difference that the stealing is done with a neutral feeling.

Illwill

9. With hatred one murders another without any premeditation.

10. With hatred one murders another after premeditation.

19. Killing:—According to Abhidhamma killing is invariably done with illwill or aversion. Prompted by whatever motive, one, as a rule, kills with a thought of illwill. Where there is illwill (paṭigha) there is displeasure (domanassa). Where there is displeasure there is illwill in a subtle or gross way.

Suppose, for instance, a little child, who cannot discriminate between right and wrong, smilingly kills an ant. He does not know that he is committing the evil of killing. He is only playing with it. Now, does he cherish any illwill towards the ant? Is there any hatred or ill-feeling in his case? It is difficult to say so. What type of consciousness does he experience at that moment? It cannot be the 9th and 10th types because he innocently does it with joy, fondling the object. Could it be the third type of consciousness rooted in "lobha"?

An adult who kills for sport does experience the 9th or 10th type of consciousness. There is ill-feeling at the moment of killing.

What about vivisection? A scientist may vivisect without the least compunction. His chief motive may be scientific investigation for consequent alleviation of suffering. Yet, there is the thought of killing.

Does one experience illwill when one kills a wounded animal with the object of putting an end to its suffering? Moved by compassion, one may do so; yet there is illwill at the moment of killing, because there is a certain kind of aversion towards the object. If such an action is

morally justifiable, could one object to the wholesale destruction of patients suffering from acute chronic incurable diseases?

It was stated above that there is illwill where there is displeasure.

When, for instance, one feels sorry for having failed in an examination, does one harbour illwill at that time? If one reflects on the meaning of the term paṭigha, the answer will become clear. There is no doubt a subtle kind of aversion over the unpleasant news. It is the same in the case of a person who weeps over the death of a dear one, because it is an unwelcome event. Anāgāmīs and Arahants never feel sorry nor grieve, because they have eradicated paṭigha or dosa (hatred or illwill.)

Great was the lamentation of venerable Ānanda, who was a Sotāpanna Saint, on the passing away of the Buddha; but Arahants and Anāgāmīs like venerable Kassapa and Anuruddha, practised perfect equanimity without shedding a tear.

20. Ignorance

11. A person doubts the existence of the Buddha, or the efficacy of the Dhamma, owing to his stupidity.

12. A person is distracted in mind, unable to concentrate on an object.

As these two types of consciousness are feeble, due to stupidity or dullness of mind, the accompanied feeling is neither pleasurable nor displeasurable, but neutral.

21. The ten kinds of akusala (evil) in relation to the twelve types of immoral consciousness.

There are ten kinds of evil committed through deed, word and thought.

> DEED—(1) Killing (pāṇātipāta), (2) Stealing (adinnādāna), (3) Sexual Misconduct (kāmesumicchācāra).
>
> WORD—(4) Lying (musāvāda), (5) Slandering (pisuṇavācā), (6) Harsh speech (pharusavācā), (7) Vain talk (samphappalāpa).
>
> THOUGHT—(8) Covetousness (abhijjhā), (9) Hatred (vyāpāda), and (10) False view (micchādiṭṭhi).[14]

All these Akusalas are committed by the aforementioned twelve types of Akusala consciousness. Killing is generally done by the 9th and 10th types of consciousness. Stealing is generally done with the first eight types of consciousness.

Sexual misconduct is committed with the first eight types of consciousness.

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14. (*a*) Denying the result of Kamma (*Natthika-diṭṭhi*), (*b*) Denying both the cause and the result (*Ahetuka*) and (*c*) Denying Kamma (*Akiriya-Diṭṭhi*):—These constitute wrong views.

Theft may be committed with a hateful thought too. In such a case there is the possibility of stealing with the 9th and 10th types of consciousness.

Lying may be uttered with the first ten types of consciousness; and so is slandering.

Harsh speech is uttered with the 9th and 10th types of consciousness. Vain talk may spring from the first ten types of consciousness. Covetousness springs from the first eight types of consciousness. Hatred springs from the 9th and 10th types of consciousness. False views spring from the 1st, 2nd, 5th, and 6th.[15]

22. Eradication of the Akusala Cittas by the four classes of Aryan disciples.

A Sotāpanna (Stream-Winner) eradicates the 1st, 2nd, 5th, 6th, and 11th types of consciousness as he has destroyed the two Fetters (Saṃyojana)—Sakkāyadiṭṭhi (Self-illusion) and Vicikicchā (Doubts).

A Sakadāgāmi (Once-Returner), who has attained the second stage of Sainthood, weakens the potentiality of the 9th and 10th types of consciousness, because he has only attenuated the two Fetters—Kāmarāga (Sense-desire) and Paṭigha (Hatred).

An Anāgāmi (Never-Returner), who has attained the third stage of Sainthood, eradicates the above two types of consciousness as he has completely destroyed the said two Fetters.

An Arahant does not give rise to any of the twelve

15. See *Expositor* part 1, pp. 128–135.

Akusala Cittas as he has eradicated the remaining five Fetters too—namely, Rūparāga (Attachment to Rūpa Jhānas and Form-Spheres), Arūparāga (Attachment to Arūpa Jhānas and Formless-Spheres), Māna (Conceit), Uddhacca (Restlessness) and Avijjā (Not-knowingness or Ignorance).

(Sīlabbata Parāmāsa—Indulgence in wrongful rites and ceremonies, one of the ten Fetters, not mentioned above, is eradicated by a Sotāpanna).

(Ahetuka Cittāni—18)

(Akusala Vipāka Cittāni)

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§ 5 (1) Upekkhāsahagataṃ Cakkhuviññāṇaṃ; tatha (2) Sotaviññaṇaṃ, (3) Ghāṇaviññāṇaṃ, (4) Jivhāviññāṇaṃ, (5) Dukkhasahagataṃ, Kāyaviññānaṃ, (6) Upekkhāsahagataṃ Sampaṭicchanacittaṃ, (7) Upekkhāsahagataṃ Santīraṇacittañ c'āti.

Imāni satta'pi Akusala Vipāka Cittāni nāma.

(Kusala Vipāk'āhetuka Cittāni)

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(8) Upekkhāsahagataṃ kusalavipākaṃ Cakkhuviññāṇaṃ; tathā (9) Sotaviññāṇaṃ, (10) Ghāṇaviññāṇaṃ, (11) Jivhāviññāṇaṃ, (12) Sukhasahagataṃ Kāyaviññāṇaṃ, (13) Upekkhāsahagataṃ Sampaṭicchanacittaṃ, (14) Somanassasahagataṃ Santīraṇacittaṃ,

(15) Upekkhāsahagataṃ Santīraṇacittaṃ c'āti.

Imāni atṭha' pi Kusalavipākāhetukacittāni nāma.

(Ahetuka Kiriya Cittāni)

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(16) Upekkhāsahagataṃ Pañcadvārāvajjanacittaṃ; tathā (17) Manodvārāvajjanacittaṃ, (18) Somanassa-sahagataṃ Hasituppādacīttañ c'āti.

Imāni tīṇi' pi Ahetuka—Kiriya Cittāni nāma.

Icc'evaṃ sabbathā' pi aṭṭhārasāhetukacittāni samattāni.

Sattākusalapākāni—puññāpākāni aṭṭhadhā
Kriyācittāni tīṇī' ti—aṭṭhārasa Ahetukā.

(18 Types Of Rootless Consciousness)

(Immoral Resultant Consciousness without Roots)

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§ 5. (1) Eye-consciousness, accompanied by indifference. So are (2) Ear-consciousness, (3) Nose-consciousness, (4) Tongue-consciousness, (5) Body-consciousness, accompanied by pain, (6) Receiving consciousness, accompanied by indifference, (7) Investigating consciousness, accompanied by indifference.

These seven are the immoral resultant types of consciousness.

(Moral Resultant Consciousness without Roots)

(8) Moral resultant Eye-consciousness, accompanied by indifference. So are (9) Ear-consciousness, (10) Nose-consciousness, (11) Tongue-consciousness, (12) Body-consciousness, accompanied by happiness, (13) Receiving consciousness, accompanied by indifference, (14) Investigating consciousness, accompanied by pleasure, (15) Investigating consciousness, accompanied by indifference.

These eight are the moral resultant types of consciousness without Hetu.

(Functional Consciousness without Roots)

(16) Five Sense-door adverting consciousness, accompanied by indifference. So is (17) Mind-door adverting consciousness. (18) Smile-producing consciousness, accompanied by pleasure.

These three are the functional types of consciousness without Hetu.

Thus end, in all, the eighteen types of consciousness without Hetu.

(Summary)

Seven are immoral resultants. Moral resultants are eightfold.
Three are functionals. Ahetukas are eighteen.

Notes:—

23. Hetu is usually rendered by 'causal condition'. In the Suttas we often come across such phrases as 'ko hetu ko paccayo',— 'what cause, what reason'. In the Abhidhamma both Hetu and Paccaya are differentiated and are used in specific senses. The term Hetu is applied to the six roots explained above. Paccaya is an aiding condition (upakāraka dhamma). Like the root of a tree is Hetu. Paccaya is like water, manure, etc.

The aforesaid eighteen classes of consciousness are called 'A-hetuka' because they are devoid of 'concomitant Hetus' (sampayuttaka hetu). It must be understood that even Ahetuka Cittas are not devoid of an efficient cause (nibbattaka hetu). The remaining 71 classes of consciousness are called Sa-hetuka, with Roots. In two there is only one Root, in sixty-nine there are two or three Roots.

24. Dvipañcaviññāṇa—Five pairs of moral and immoral resultant coṇsciousness are enumerated here. They are so called because they are dependent on the five senses. As they are comparatively weak they are accompanied by neutral feeling, with the exception of body-consciousness which is accompanied by either pain or happiness. It should be noted that, in the Abhidhamma, these five pairs of consciousness are sometimes referred to as 'Dvipañcaviññāṇa', the two Sampaṭicchaṇa cittas and Pañcadvārāvajjana citta as 'Mano Dhātu' (mind-element),

the rest (76) as 'Mano Viññāṇa Dhātu' (mind-consciousness element).

25. Sampaṭicchana is that moment of consciousness which accepts or receives an object. Santīraṇa is that which investigates an object. That moment of consciousness which turns towards one of the five sense-objects is called the Pañcadvārāvajjana. Manodvārāvajjana is that moment of consciousness which turns the mind towards a mental object. Pañcadvārāvajjana and Manodvārāvajjana are the only two moments of Kiriya Cittas experienced by those who are not Arahants. All the other Kiriya Cittas are experienced only by Buddhas and Arahants. It is this Manodvārāvajjana citta that performs the function of Votthapana (deciding) which will be dealt with later.

26. Hasituppāda is a Citta peculiar to Arahants. Smiling is caused by a pleasurable feeling. There are thirteen classes of consciousness by which one may smile according to the type of the person. An ordinary worldling (puthujjana) may laugh with either one of the four types of Cittas rooted in attachment, accompanied by pleasure, or one of the four Kusala Cittas, accompanied by pleasure.

Sotāpannas, Sakadāgāmīs, and Anāgāmīs may smile with one of the two Akusala Cittas, disconnected with false view, accompanied by pleasure, or with one of the four Kusala Cittas.

Arahants aṇd Pacceka Buddhas may smile with one of the four Sobhana Kiriya Cittas[16] or Hasituppāda.

Sammā Sambuddhas smile with one of the two Sobhana Kiriya Cittas, accompanied by wisdom and pleasure.

There is nothing but mere mirth in the Hasituppāda consciousness.

The Compendium of Philosophy states: "There are six classes of laughter recognised in Buddhist works; (1) SITA:— a smile manifesting itself in expresslon and countenance; (2) HASITA:— a smite consisting in the slight movements of the lips just enough to reveal the tips of the teeth; (3) VIHASITA:— laughter giving out a light sound; (4) UPAHASITA:— laughter accompanied by the movement of the head, shoulders, and arms; (5) APAHASITA:— laughter accompanied by the shedding of tears; and (6) ATIHASITA:— an outburst of laughter accompanied by the forward and backward movements of the entire body from head to foot. Laughter is thus a form of bodily expression (kāyaviññatti), which may or may not be accompanied by vocal expression (vacīviññatti). Of these, the first two classes are indulged in by cultured persons, the next two by the average man, and the last two by the lower classes of beings."[17]

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16. See p. 55.
17. See p. 38.

27. Thought-Process—

The subject, the consciousness, receives objects from within and without. When a person is in a state of profound sleep his mind is said to be vacant, or, in other words, in a state of Bhavaṅga. We always experience such a passive state when our minds do not respond to external objects. This flow of Bhavaṅga is interrupted when objects enter the mind. Then the Bhavaṅga consciousness vibrates for one thought-moment and passes away. Thereupon the sense-door consciousness (Pañcadvārāvajjana) arises and ceases. At this stage the natural flow is checked and is turned towards the object. Immediately after there arises and ceases the eye-consciousness[18] (Cakkhu Viññāṇa), but yet knows no more about it. This sense operation is followed by a moment of reception of the object so seen (Sampaṭicchana). Next comes the investigating faculty (Santīraṇa) [19] or a momentary examination of the object so received. After this comes that stage of representative cognition termed the determining consciousness (Votthapana). Discrimination is exercised at this stage. Freewill plays its part here. Immediately after there arises the psychologically most important stage—Impulsion or Javana. It is at this stage that an action is judged whether moral or immoral. Kamma is performed at this stage; if viewed rightly (yoniso manasikāra), the

18. i. e., if the object is a form (*rūpa*). This consciousness depends on the five objects of sense.

19. See *Diagram* I. p. 51.

Javana becomes moral; if viewed wrongly (ayoniso manasikāra), it becomes immoral. In the case of an Arahant this Javana is neither moral nor immoral, but merely functional (Kiriya). This Javana stage usually lasts for seven thought-moments, or, at times of death, five. The whole process which happens in an infinitesimal part of time ends with the registering consciousness (Tadālambana), lasting for two thought-moments—thus completing one thought-process at the expiration of seventeen thought-moments.[20]

The three kinds of Bhavaṅga consciousness are Vipāka. They are either one of the two Santīraṇa Cittas, accompanied by indifference, mentioned above, or one of the eight Sobhana Vipāka Cittas, described in section 6. Pañcadvārāvajjana is a Kriyā Citta. Pañca-Viññāṇa is one of the ten moral and immoral Vipāka Cittas. Sampaṭicchana and Santīraṇa are also Vipāka Cittas. The Manodvārāvajjana (mind-door consciousness), a Kriyā Citta, functions as the Votthapana consciousness. One can use one's freewill at this stage. The seven Javana thought-moments constitute Kamma. The Tadālambana is a Vipāka Citta which is one of the three Santīraṇa Cittas or one of the eight Sobhana Vipāka Cittas.

Thus, in a particular thought-process there arise various thought-moments which may be Kamma, Vipāka, or Kriyā.[21]

20. See *Compendium of Philosophy*—Introductory Essay — pp. 27–30.

21. A detailed exposition of this subject will appear in chapter IV.

Diagram I

THOUGHT-PROCESS— According to Abhidhamma when an object is presented to the mind through one of the five doors a thought process runs as follows:—

1	Atīta Bhavaṅga	Past Bhavaṅga
2	Bhavaṅga Calana	Vibrating Bhavaṅga
3	Bhavaṅgupaccheda	Arrest Bhavaṅga
4	Dvārāvajjana	Sense-door Consciousness
5	Pañca Viññāṇa	Sense-Consciousness
6	Sampaṭicchana	Receiving Consciousness
7	Santīraṇa	Investigating Consciousness
8	Votthapana	Determining Consciousness
9 10 11 12 13 14 15	Javana	← Impulsion →
16 17	Tadālambana	Registering Consciousness

(Sobhana Cittāni)

§ 6. Pāpāhetukamuttāni — Sobhanāni'ti vuccare
Ek'ūnasaṭṭhicittāni — ath'ekanavutī'pi vā

(Aṭṭha Kāmāvacara Kusala Cittāni)

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1. Somanassa-sahagataṃ
nāṇasampayuttaṃ asaṅkhārikam ekaṃ,
2. Somanassa-sahagataṃ
ñāṇasampayuttaṃ sasaṅkhārikam ekaṃ,
3. Somanassa-sahagataṃ
ñāṇavippayuttaṃ asaṅkhārikam ekaṃ,
4. Somanassa-sahagataṃ
ñāṇavippayuttaṃ sasaṅkhārikam ekaṃ,
5. Upekkhā-sahagataṃ
ñāṇasampayuttaṃ asaṅkhārikam ekaṃ,
6. Upekkhā-sahagataṃ
ñāṇasampayuttaṃ sasaṅkhārikam ekaṃ,
7. Upekkhā-sahagataṃ
ñāṇavippayuttaṃ asaṅkhārikam ekaṃ,
8. Upekkhā-sahagataṃ
ñāṇavippayuttaṃ sasaṅkhārikam' ekan' ti

Imāni aṭṭha' pi sahetuka
kāmāvacarakusalacittāni nāma.

(Aṭṭha Kāmāvacara Vipāka Cittāni)

9. Somanassa-sahagataṃ
ñāṇasampayuttaṃ asaṅkhārikam ekaṃ,
10. Somanassa-sahagataṃ
ñāṇasampayuttaṃ sasaṅkhārikam ekaṃ,
11. Somanassa-sahagataṃ
ñāṇavippayuttaṃ asaṅkhārikam ekaṃ,
12. Somanassa-sahagataṃ
ñāṇavippayuttaṃ sasaṅkhārikam ekaṃ,
13. Upekkhā-sahagataṃ
ñānasampayuttaṃ asaṅkhārikam ekaṃ,
14. Upekkhā-sahagataṃ
ñāṇasampayuttaṃ sasaṅkhārikam ekaṃ,
15. Upekkhā-sahagataṃ
ñāṇavippayuttaṃ asaṅkhārikam ekaṃ,
16. Upekkhā-sahagataṃ
ñāṇavippayuttaṃ sasaṅkhārikam ekan' ti

Imām aṭṭha' pi sahetuka
kāmāvacara-vipākacittāni nāma.

(Aṭṭha Kāmāvacara Kriyā Cittāni)

17. Somanassa-sahagataṃ
ñāṇasampayuttaṃ asaṅkhārikam ekaṃ,

18. Somanassa-sahagataṃ
ñāṇasampayuttaṃ sasaṅkhārikam ekam,

19. Somanassa-sahagataṃ
ñāṇavippayuttam asaṅkhārikam ekaṃ,

20. Somanassa-sahagataṃ
ñāṇavippayuttaṃ sasaṅkhārikam ekaṃ,

21. Upekkhā-sahagatam
ñāṇasampayuttaṃ asaṅkharikam ekaṃ,

22. Upekkhā-sahagatam
ñāṇasampayuttaṃ sasaṅkhārikam ekaṃ,

23. Upekkhā-sahagataṃ
ñāṇavippayuttaṃ asaṅkhārikam ekaṃ,

24. Upekkhā-sahagataṃ
ñāṇavippayuttaṃ sasaṅkhārikam ekan' ti,

Imāni aṭṭha'pi sahetuka-
kāmāvacara-kriyācittāni nāma.

Icce' vaṃ sabbathā'pi sāhetuka—kāmāvacara—
kusala-vipāka-kriyā cittāni samattāni.

Vedanā-ñāṇa-saṅkhāra — bhedena catuvisati
Sahetū-kāmāvacara — puññapākakriyā matā.
Kāme tevīsapākāni — puññā' puññāni vīsati
Ekādasa kriyā c'āti — catupaññāsa sabbathā.

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24 Types of "Beautiful" Consciousness of the Sensuous Sphere

§ 6. Excluding those that are evil and without Hetu, the rest are called "Beautiful". They number either fifty-nine or ninety-one.

(Eight Types of Moral Consciousness)

1. One consciousness, unprompted, accompanied by pleasure, associated with knowledge,
2. One consciousness, prompted, accompanied by pleasure, associated with knowledge,
3. One consciousness, unprompted, accompanied by pleasure, dissociated with knowledge,
4. One consciousness, prompted, accompanied by pleasure, dissociated with knowledge,
5. One consciousness, unprompted, accompanied by indifference,[22] associated with knowledge,
6. One consciousness, prompted, accompanied by indifference, associated with knowledge,
7. One consciousness, unprompted, accompanied by indifference, dissociated with knowledge,
8. One consciousness, prompted, accompanied by indifference, dissociated with knowledge.

These are the eight types of moral consciousness, with Roots, of the sensuous sphere.

22. See note 10, p. 32, Here upekkhā may be Equanimity too.

(Eight types of Resultant Consciousness)

9. One consciousness, unprompted, accompanied by pleasure, associated with knowledge,
10. One consciousness, prompted, accompanied by pleasure, associated with knowledge,
11. One consciousness, unprompted, accompanied by pleasure, dissociated with knowledge.
12. One consciousness, prompted, accompanied by pleasure, dissociated with knowledge,
13. One consciousness, unprompted, accompanied by indifference, associated with knowledge.
14. One consciousness, prompted, accompanied by indifference, associated with knowledge,
15. One consciousness, unprompted, accompanied by indifference, dissociated with knowledge,
16. One consciousness, prompted, accompanied by indifference, dissociated with knowledge,

These are the eight types of Resultant Consciousness, with Hetus, of the sensuous sphere.

(Eight types of Functional Consciousness)

17. One consciousness, unprompted, accompanied by pleasure, associated with knowledge,
18. One consciousness, prompted, accompanied by pleasure, associated with knowledge,

19. One consciousness, unprompted, accompanied by pleasure, dissociated with knowledge,
20. One consciousness, prompted, accompanied by pleasure, associated with knowledge,
21. One consciousness, unprompted, accompanied by indifference, dissociated with knowledge,
22. One consciousness, prompted accompanied by indifference, associated with knowledge,
23. One consciousness, unprompted, accompanied by indifference, dissociated with knowledge,
24. One consciousness, prompted, accompanied by indifference, dissociated with knowledge.

These are the eight types of Functional Consciousness, with Roots, of the sensuous sphere.

Thus end, in all, the moral, resultant, functional types of consciousness, with Hetus, of the sensuous sphere.

(Summary)

The moral, resultant, and functional types of consciousness of the sensuous sphere, with Hetus, which differ according to feeling, knowledge, and inducement, should be understood as twenty-four.

In the sensuous sphere twenty-three are "Resultant" twenty "Moral" and "Immoral", and eleven are "Functional"; fifty-four in all.

Notes:—

28. Sobhana—so called because they yield good qualities, and are connected with blameless roots such as generosity, loving-kindness, and knowledge. Comy.

29. Pāpa is that which leads to misery. Evil or bad is a better rendering than sin which has a Christian outlook.

30. Hetuka— All the Cittas that are to be described hereafter, are called Sahetukas, with Roots, opposed to the Ahetukas of the foregoing section. Of the twenty-four Kāmāvacara Sobhana Cittas, twelve are connected with two good Roots—generosity (alobha) and loving-kindness (adosa); twelve with three good Hetus—generosity, loving-kindness, and knowledge (amoha).

31. Fifty-nine or Ninety-one:

Kāmāvacara	—	24
Rūpāvacara	—	15
Arūpāvacara	—	12
Lokuttara	—	8

When the eight Lokuttara Cittas are developed by means of each of the five Kusala Rūpa Jhānas, as will be explained at the end of this chapter, they total 40.

Then 24 + 15 + 12 + 40 = 91.

32. Ñāṇa is that which understands the reality (comy). Here ñāṇa is synonymous with wisdom, reason, or knowledge. It is opposed to moha (ignorance, delusion, or stupidity).

33. Asaṅkhārika—unprompted—[23]
According to the commentary one does a good act on the spur of the moment without any particular inducement either from within or without, owing to physical and mental fitness, due to good food, climate, etc., and as a result of having performed similar actions in the past.

34. All good acts are done by one of these first eight Cittas. Their corresponding effects are the eight resultant Cittas. The eight Ahetuka Vipāka Cittas are also the due *effects* of these Kusala Cittas. It, therefore, follows that there are sixteen Vipāka Cittas corresponding to eight Kusala Cittas, whereas in the case of twelve Akusala Cittas there are only seven Ahetuka Vipāka Cittas.

The Buddhas and Arahants also experience all these twenty-three types of Vipāka Cittas as they are bound to reap the good and bad effects of their past actions till they die. But they do not experience the first eight Kusala Cittas as they do not accumulate fresh Kamma that has any reproductive power, since they have eradicated all fetters that bind oneself to existence. When they do any good act, instead of the usual Kusala Cittas, they experience the eight Kriyā Cittas which possess no reproductive energy. Ordinary persons and even Holy Ones of the first three grades of Saintship do not experience these eight Cittas.

35. Illustrations for the first eight Kusala Cittas:—

1. One understandingly gives something to a beg-

23. See n. 12 p. 33.

gar at once with joy.

2. One understandingly gives something to a beggar with joy, after deliberation, or being induced by another.

3. A child, without any understanding, joyfully salutes a monk at once. Joyfully a person automatically recites a Sacred Text without understanding the meaning.

4. A child, without any understanding, joyfully salutes a monk, as instructed by the mother. A person joyfully repeats a Sacred Text, as taught by another, without understanding the meaning.

The remaining four types should be understood in the same way, substituting indifference for joy.

(Rūpāvacara Cittāni—5)

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7. (Rūpāvacara Kusala Cittani—5)

1. Vitakka—Vicāra—Pīti—Sukh 'Ekaggatā—sahitaṃ Paṭhamajjhāna—Kusalacittaṃ,
2. Vicāra—Pīti—Sukh 'Ekaggatā—sahitaṃ Dutiyajjhāna—Kusalacittaṃ,
3. Pīti—Sukh 'Ekaggatā—sahitaṃ Tatiyajjhāna—Kusalacittaṃ,
4. Sukh 'Ekaggatā—sahitaṃ Catutthajjhāna—Kusalacittaṃ,
5. Upekkh 'Ekaggatā—sahitaṃ Pañcamajjhāna—Kusalacittañ c'āti.

Imāni pañca' pi Rūpāvacara—Kusalacittāni nāma.

(Rūpāvacara Vipāka Cittāni)—5)

1. Vitakka—Vicāra—Pīti—Sukh 'Ekaggatā—sahitaṃ Paṭhamajjhāna—Vipākacittaṃ.
2. Vicāra—Pīti—Sukh 'Ekaggatā—sahitaṃ Dutiyajjhāna—Vipākacittaṃ,
3. Pīti—Sukh 'Ekaggatā—sahitaṃ Tatiyajjhāna—Vipākacittaṃ,
4. Sukh 'Ekaggatā—sahitaṃ Catutthajjhāna—Vipākacittaṃ,
5. Upekkh 'Ekaggatā—sahitaṃ Pañcamajjhāna—Vipākacittañ c'āti.

Imāni pañca' pi Rūpāvacara—Vipākacittāni nāma.

(Rūpāvacara Kriyā Cittāni—5)

1. Vitakka—Vicāra—Pīti—Sukh 'Ekaggatā sahitaṃ Paṭhamajjhāna—Kriyācittaṃ,
2. Vicāra-Pīti—Sukh 'Ekaggatā—sahitaṃ Dutiyajjhāna—Kriyācittaṃ,
3. Pīti-Sukh 'Ekaggatā—sahitaṃ Tatiyajjhāna—Kriyācittaṃ,
4. Sukh 'Ekaggatā—sahitaṃ Catutthajjhāna—Kriyācittaṃ,
5. Upekkh 'Ekaggatā—sahitaṃ Pañcamajjhāna—Kriyācittañ c'āti.

Imāni pañca' pi Rūpāvacara—Kriyācittāni nāma.

Icc'evaṃ sabbathā'pi paṇṇarasa Rūpāvacara Kusala—Vipāka—Kriyācittāni samattāni.

Pañcadhā jhānabhedena — rūpāvacaramānasaṃ
Puññapākakriyābhedā — taṃ pañcadasadhā bhave.

(FORM-SPHERE CONSCIOUSNESS—15)

§7 (Form-Sphere Moral Consciousness—5)

1. First Jhāna moral consciousness together with initial application, sustained application, joy, happiness, and one-pointedness.
2. Second Jhāna moral consciousness together with sustained application, joy, happiness, and one-pointedness,
3. Third Jhāna moral consciousness together with joy, happiness, and one-pointedness,
4. Fourth Jhāna moral consciousness together with happiness and one-pointedness,
5. Fifth Jhāna moral consciousness together with equanimity and one-pointedness.

These are the five types of Form-Sphere Moral consciousness.

(Form-Sphere Resultant Consciousness—5)

1. First Jhāna Resultant consciousness together with initial application, sustained application, joy, happiness, and one-pointedness,

2. Second Jhāna Resultant consciousness together with sustained application, joy, happiness, and one-pointedness,

3. Third Jhāna Resultant consciousness together with joy, happiness, and one-pointedness,

4. Fourth Jhāna Resultant consciousness together with happiness and one-pointedness,

5. Fifth Jhāna Resultant consciousness together with equanimity and one-pointedness.

These are the five types of Jhāna Resultant consciousness.

(Form-Sphere Functional Consciousness—5)

1. First Jhāna Functional consciousness together with initial application, sustained application, joy, happiness and one-pointedness,

2. Second Jhāna Functional consciousness together with sustained application, joy, happiness, and one-pointedness,

3. Third Jhāna Functional consciousness together with joy, happiness, and one-pointedness,

4. Fourth Jhāna Functional consciousness together with happiness and one-pointedness,

5. Fifth Jhāna Functional consciousness together with equanimity and one-pointedness.

These are the five types of Form-Sphere Functional consciousness.

Thus end, in all, the fifteen types of Form-Sphere Moral, Resultant, and Functional consciousness.

(Summary)

Form-Sphere consciousness is fivefold according to different Jhānas. That becomes fifteenfold according to Moral, Resultant and Functional types.

Notes:—

36. Rūpāvacara—
There are three planes of existence — namely, Sensuous Sphere (Kāmaloka), Form-Sphere (Rūpaloka), and Formless-Sphere (Arūpaloka). The four states of misery (Apāya), human realm (Manussa), and the six celestial realms (Devaloka) constitute the Kāmaloka. It is so called because sense-desires play a predominant part in this sphere. The four states of misery are called Duggati (evil states). Evil-doers are born in such states. The remaining seven are called Sugati (good states). The good are born in these states of sensuous bliss.

The more evolved persons, who seek no delight in ordinary sense-desires, but are interested in higher spiritual progress, must naturally be born in congenial places in harmony with their lofty aspirations. Even in the human realm it is they who retire to solitude and engage themselves in meditation.

Such meditation (Bhāvanā) is of two kinds—Samatha (concentration) and Vipassanā (insight). Samatha, which, means calm, or tranquillity is gained by developing the Jhā-

nas. Vipassanā is seeing things as they truly are. With the aid of Jhānas one could develop higher psychic powers (Abhiññā). It is Vipassanā that leads to Enlightenment.

Those who develop Jhānas are born after death in higher Form-Spheres (Rūpaloka) and Formless-Spheres (Arūpaloka).

In the Formless-Spheres there is no body but only mind. As a rule, both mind and body are interrelated, interdependent, and inseparable. But by will-power there is a possibility for the mind to be separated from the body and vice versa temporarily. Beings born in celestial realms and Form-Spheres are supposed to possess very subtle material forms.

The Compendium of Philosophy states that "Rūpaloka is so called because the subtle residuum of matter is said, in that place of existence, to be still met with. Arūpaloka is so called because no trace of matter is held to be found in it."

That which frequents the Rūpa Sphere is Rūpāvacara. There are fifteen cittas pertaining to it. Five are Kusalas, which one can develop in this life itself. Five are their corresponding Vipākas which are experienced after death in the Rūpa-Sphere. Five are Kriyā cittas, which are experienced only by Buddhas and Arahants either in this life or by Arahants in the Rūpa-Sphere.

37. Jhāna—Saṃskrt Dhyāna—

The Pāli term is derived from the root "jhe", to think. Ven-

erable Buddhaghosa explains Jhāna as follows:—"Āram-maṇ' upanijjhānato paccanīkajhāpanato vā jhānaṃ", Jhāna is so called because it thinks closely of an object or because it burns those adverse things (hindrances—Nīvaraṇas).

By Jhāna is meant wilful concentration on an object.

Of the forty objects of concentration, enumerated in the 9th chapter of this book, the aspirant selects an object that appeals most to his temperament. This object is called Parikamma Nimitta—preliminary object.

He now intently concentrates on this object until he becomes so wholly absorbed in it that all adventitious thoughts get *ipso facto* excluded from the mind. A stage is ultimately reached when he is able to visualise the object even with closed eyes. On this visualised image (Uggaha nimitta) he concentrates continuously until it develops into a conceptualised image (Paṭibhāga nimitta).

As an illustration let us take the Pathavi Kasiṇa.

A circle of about one span and four inches in diameter is made and the surface is covered with dawn-coloured clay and smoothed well. If there be not enough clay of the dawn colour, he may put in some other kind of clay beneath.

This hypnotic circle is known as the Parikamma Nimitta. Now he places this object about two and half cubits away from him and concentrates on it, saying mentally or inaudibly—Paṭhavi or earth. The purpose is to gain the one-pointedness of the mind. When he does this for some time—perhaps weeks, or months, or years—he would be able to close his eyes and visualise the object. This visual-

ised object is called Uggaha Nimitta. Then he concentrates on this visualised image, which is an exact mental replica of the object, until it develops into a conceptualised image which is called Paṭibhāga Nimitta.

The difference between the first visualised image and the conceptualised image is that in the former the fault of the device appears, while the latter is clear of all such defects and is like a "well-burnished conch shell." The latter possesses neither colour nor form. "It is just a mode of appearance, and is born of perception."

As he continually concentrates on this abstract concept he is said to be in possession of "proximate concentration" (Upacāra samādhi) and the innate five Hindrances to progress (Nīvaraṇa), such as sense-desire (Kāmacchanda), hatred (Paṭigha), sloth and torpor (Thīna-Middha), restlessness and brooding (Uddhacca-Kukkucca,) and doubts (Vicikicchā) are temporarily inhibited.

Eventually he gains "ecstatic concentration" (Appanā Samādhi) and becomes enwrapt in Jhāna, enjoying the calmness and serenity of a one-pointed mind.

As he is about to gain Appanā Samādhi a thought process runs as follows:

Bhavaṅga, Manodvārāvajjana, Parikamma, Upacāra, Anuloma, Gotrabhū, Appanā.

♦ ♦ ♦ ♦

When the stream of consciousness is arrested, there arises the Mind-door consciousness taking for its object the Patibhāga Nimitta. This is followed by the Javana process

which, as the case may be, starts with either Parikamma or Upacāra. Parikamma is the preliminary or initial thought-moment. Upacāra means proximate, because it is close to the Appanā Samādhi. It is at the Anuloma or "adaptation" thought-moment that the mind qualifies itself for the final Appanā. It is so called because it arises in conformity with Appanā. This is followed by Gotrabhū, the thought-moment that transcends the Kāma-plane. Gotrabhū means that which subdues (bhū) the Kāma-lineage (Gotra). All the thought-moments of this Javana process up to the Gotrabhū moment are Kāmāvacara thoughts. Immediately after this transitional stage of Gotrabhū there arises only for a duration of one moment the Appanā thought-moment that leads to ecstatic concentration. This consciousness belongs to the Rūpa-plane, and is termed the First Rūpa Jhāna. In the case of an Arahant it is a Kriyā citta, otherwise it is a Kusala.

This consciousness lasts for one thought-moment and then subsides into the Bhavaṅga state.

The aspirant continues his concentration and develops in the foregoing manner the second, third, fourth, and fifth Jhānas.

The five Jhāna Vipākas are the corresponding Resultants of the five Morals. They are experienced in the Form-sphere itself and not in the Kāma-sphere. Kusala and Kiriyā Jhānas could be experienced in the Kāma-sphere continuously even for a whole day.

The five factors, Vitakka, Vicāra, Pīti, Sukha, Ekaggatā collectively found in the Appanā consciousness, con-

stitute what is technically known as jhāna. In the second Jhāna the first factor is eliminated, in the third the first two are eliminated, in the fourth the first three are eliminated, while in the fifth even happiness is abandoned and is substituted by equanimity.

Sometimes these five Jhānas are treated as four, as mentioned in the Visuddhimagga. In that case the second Jhāna consists of three constituents as both Vitakka and Vicāra are eliminated at once.

38. Vitakka—is derived from "vi" + $\sqrt{}$ "takk", to think. Generally the term is used in the sense of thinking or reflection. Here it is used in a technical sense. It is that which directs the concomitant states towards the object. (Ārammanaṃ vitakketi sampayuttadhamme abhiniropetī' ti vitakko). Just as a king's favourite would conduct a villager to the palace, even so Vitakka directs the mind towards the object.

Vitakka is an unmoral mental state which, when associated with a Kusala or Akusala Citta, becomes either moral or immoral. A developed form of this Vitakka is found in the first Jhāna consciousness. A still more developed form of Vitakka is found in the Path-consciousness (Magga Citta) as Sammā-Saṅkappa (Right thoughts). The Vitakka of the Path-consciousness directs the mental states towards Nibbāna and destroys Micchā (wrong or evil) Vitakka such as thoughts of sense-desire (Kāma), thoughts of hatred (Vyāpāda), and thoughts of cruelty (Vihiṃsā). The Vitakka of the Jhāna con-

sciousness temporarily inhibits sloth and torpor (Thina-Middha) one of the five Hindrances (Nīvaraṇa),

Through continued practice the second Jhāna is obtained by eliminating Vitakka. When four Jhānas are taken into account instead of the five, the second Jhāna is obtained by eliminating both Vitakka and Vicāra at the same time.

39. Vicāra is derived from "vi" + √ "car", to move or wander. Its usual equivalent is investigation. Here it is used in the sense of sustained application of the mind on the object. It temporarily inhibits doubts (Vicikicchā).

According to the commentary Vicāra is that which moves around the object. Examination of the object is its characteristic. Vitakka is like the flying of a bee towards a flower. Vicāra is like its buzzing around it. As Jhāna factors they are correlates.

40. Pīti is zest, joy, or pleasurable interest. It is derived from √ "pī", to please, to delight. It is not a kind of feeling (Vedanā) like Sukha. It is, so to say, its precursor. Like the first two Jhāna factors, (Pīti) is also a mental state found in both moral and immoral consciousness. Creating an interest in the object is its characteristic. Pīti inhibits Vyāpāda, illwill or aversion.

There are five kinds of Pīti:

1. Khuddaka Pīti, the thrill of joy that causes 'the flesh to creep'.

2. Khanika Pīti, instantaneous joy like a flash of lightning.
3. Okkantika Pīti, the flood of joy like the breakers on a seashore.
4. Ubbega Pīti, transporting joy which enables one to float in the air just as a lump of cotton carried by the wind.
5. Pharaṇa Pīti, suffusing joy, which pervades the whole body like a full blown bladder or like a flood that overflows small tanks and ponds.

41. Sukha is bliss or happiness. It is a kind of pleasant feeling. It is opposed to Uddhacca and Kukkucca (restlessness and brooding). As Vitakka is the precursor of Vicāra, so is Pīti the precursor of Sukha.

The enjoyment of the desired object is its characteristic. It is like a king that enjoys a delicious dish.

Pīti creates an interest in the object, while Sukha enables one to enjoy the object.

Like the sight of an oasis to a weary traveller, is Pīti. Like drinking water and bathing therein, is Sukha.

This mental Sukha which should be differentiated from Ahetuka Kāyika (physical) happiness is identical with Somanassa. But it is a joy disconnected with material pleasures. This pleasurable feeling is the inevitable outcome of renouncing them (Nirāmisa Sukha). Nibbānic bliss is yet far more subtle than Jhānic bliss. There is no feeling in experiencing the bliss of Nibbāna. The total

release from suffering (Dukkhūpasama) is itself Nibbānic bliss. It is comparable to the "ease" of an invalid who is perfectly cured of a disease. It is a bliss of relief.

42. Upekkhā—literally, means seeing (ikkhati) impartially (upa = yuttito). It is viewing an object with a balanced mind. Atthasālinī states:—"This is impartiality (majjhattaṃ) in connection with the object, and implies a discriminative knowledge (paricchindanakaṃ ñāṇaṃ)."

This explanation applies strictly to Upekkhā found in Sobhana consciousness accompanied by wisdom. Upekkhā found in the Akusalas and Ahetukas is just neutral feeling without the least trace of any discriminative knowledge. In the Kāmāvacara Sobhanas, too, there may arise that neutral feeling, as in the case of one hearing the Dhamma without any pleasurable interest, and also a subtle form of Upekkhā that views the object with deliberate impartiality and discriminative knowledge, as in the case of a wise person who hears the Dhamma with a critical and impartial mind.

Upekkhā of the Jhāna consciousness, in particular, is of ethical and psychological importance. It certainly is not the ordinary kind of Upekkhā, generally found in the Akusala consciousness which comes naturally to an evil-doer. The Jhāna Upekkhā has been developed by a strong willpower. Realising that pleasurable feeling is also gross, the Yogi eliminates it as he did the other three Jhāna factors, and develops the more subtle and peaceful Upekkhā. On the attainment of the fifth Jhāna breathing ceases. As he

has transcended both pain and pleasure by will-power, he is immune to pain too.

This Upekkhā is a highly refined form of the ordinary tatramajjhattatā, even-mindedness, one of the moral mental states, latent in all types of Sobhana consciousness.

In the Pāli phrase—Upekkhā satipārisuddhi—purity of mindfulness which comes of equanimity—it is the tatramajjhattatā that is referred to. This is latent in the first four Jhānas too. In the fifth Jhāna this tatramajjhattatā is singled out and becomes highly refined. Both neutral feeling (Upekkhā Vedanā) and equanimity that correspond to the one Pāli term Upekkhā are found in the fifth Jhāna.

Thus there appear to be four kinds of Upekkhā, viz:—(1) just neutral feeling, found in the six Akusala Cittas, (2) sensitive passive neutral feeling (Anubhavana Upekkhā) found in the eight Ahetuka sense-door consciousness (dvipañca-viññāṇa)[24] (3) intellectual Upekkhā, found mostly in the two Sobhana Kriyā Cittas, accompanied by knowledge, and sometimes in the two Sobhana Kusala Cittas, accompanied by knowledge, (4) ethical Upekkhā, found in all the Sobhana Cittas, especially in the fifth Jhāna.

Brahmavihārupekkhā and Saṅkhārupekkhā may be included in both intellectual and ethical Upekkhā.[25]

The first is equanimity amidst all vicissitudes of life. The second is neither attachment ṇor aversion with respect to all conditioned things.

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24. Excluding Kāyaviññāṇa.

25. See *Compendium of Philosophy*, pp. 14, 66, 229–232.

Visuddhimagga enumerates ten kinds of Upekkhā. See the Path of Purity — Vol. II pp. 184–186.

43. Ekaggatā (eka + agga + tā) lit., one-pointedness. This is a mental state common to all Jhānas. By Sammā Samādhi (Right Concentration), is meant this Ekaggatā found in the Path-consciousness. Ekaggatā temporarily inhibits sensual desires.

(ARŪPĀVACARA CITTĀNI—12)

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§ 8. (Arūpāvacara Kusala Cittāni—4)

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(1) Ākāsanañcāyatanakusalacittaṃ, (2) Viññaṇañcāyatana-kusalacittaṃ, (3) Ākiñcaññāyatanakusalacittaṃ, (4) N'eva-saññā-n'āsaññāyatanakusalacittañ c'āti.

Imāni cattāri'pi Arūpāvacarakusalacittāni nāma.

(Arūpāvacara Vipāka Cittāni—4)

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(5) Ākāsānañcāyatanavipākacittaṃ, (6) Viññaṇañcāyatana-vipākacittaṃ, (7) Ākiñcaññāyatanavipākacittaṃ, (8) N'eva-saññā-n'āsaññāyatanavipakacittañ c'āti.

Imāni cattāri'pi Arūpāvacaravipākacittāni nāma.

(Arūpāvacara Kriyā Cittāni—4)

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(9) Ākāsānañcāyatanakriyācittaṃ, (10) Viññaṇañcāyatana-

kriyācittaṃ, (11) Ākiñcaññāyatanakriyācittaṃ, (12) N'eva-saññā-n'āsaññāyatanakriyācittañ c'āti.

Imāni cattāri'pi Arūpāvacarakriyācittāni nāma.

Icc' evaṃ sabbathā'pi dvādasa Arūpāvacara—Kusala—Vipāka—Kriyācittāni samattāni.

Ālambanappabhedhena — catudhā'ruppamānasaṃ
Puññapākakriyābhedā — puna dvādasadhā ṭhitaṃ.

(Formless-sphere Consciousness—12)

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8. (Formless-Sphere Moral Consciousness—4)

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(1) Moral Jhāna consciousness dwelling on the "Infinity of Space",[26]

(2) Moral Jhāna consciousness dwelling on the "Infinity of Consciousness".[27]

(3) Moral Jhana consciousness dwelling on "Nothingness",[28]

(4) Moral Jhāna consciousness wherein "Perception neither is nor is not".

These are the four types of Arūpajhāna Moral consciousness.

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26. *Ākāsānañcāyatana* = *Ākāsa+ananta+āyatana*. *Ananta+ya* = *anantya* = *anañaca* = end-less-ness.
Ākāsa + *anañca* = *ākāsānañca* + *Āyatana* is used here in the sense of abode (adhiṭṭhānaṭṭhena).

27. *Viññāṇañcāyatana—Viññāṇa* + *ananta* + *ya* = *Viññāṇanantya* = *Viññāṇañca*.

28. *Ākiñcaññāyatana—Akiñcanassa bhāvo* = *akiñcaññaṃ*.

(Formless-sphere Resultant Consciousness—4)

(5) Resultant Jhāna-consciousness dwelling on the "Infinity of Space."

(6) Resultant Jhāna-consciousness dwelling on the "Infinity of Consciousness",

(7) Resultant Jhāna-consciousness dwelling on "Nothingness",

(8) Resultant Jhāna-consciousness wherein "Perception neither is nor is not."

These are four types of Arūpajhāna Resultant consciousness.

(Formless-Sphere Functional Consciousness—4)

(9) Functional Jhāna-consciousness dwelling on the "Infinity of Space."

(10) Functional Jhāna-consciousness dwelling on the "Infinity of Consciousness".

(11) Functional Jhāna-consciousness dwelling on "Nothingness".

(12) Functional Jhana-consciousness wherein "Perception neither is nor is not."

These are the four types of Arūpajhāna Functional Consciousness.

Thus end, in all, the twelve types of Arūpa Jhāna Moral, Resultant, and Functional consciousness.[29]

Artipajhāna consciousness is twelvefold, differing according to the objects. Again they stand at twelve according to Moral, Resultant, and Functional types.

Notes:—

44. Arūpa Jhana—

The Yogi who has developed the Rūpa Jhānas and who wishes to develop the Arūpa Jhānas now concentrates on the Paṭibhāga Nimitta mentioned in the previous section. As he does so, a faint light, like a fire fly, issues from the Kasiṇa object. He wills it to expand until it covers the whole space. Now he sees nothing but this light pervading everywhere. This developed space is not a reality but a mere concept. In Pāli this space is called Kasiṇugghāṭimākāsa (space issuing forth from the Kasiṇa object). On this concept he concentrates thinking "Ākāso ananto", 'Infinite is space', until he develops the first Arūpa Jhāna—Ākāsānañcāyatana.

As in the case of the Rūpa Jhānas a thought-process runs as follows:—

> Manodvārāvajjana, Parikamma, Upacāra, Anuloma, Gotrabhū Ākāsānañcāyatana. Parikamma thought-moment may or may not occur.

The Arūpa Jhāna thought-moment occurs only for a moment, and then the consciousness lapses into Bhavaṅga consciousness.

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29. Both *Rūpa* and *Arūpa* Cittas are collectively termed "*Mahaggata*" which, literally, means 'great-gone-to', i. e., developed.

Again he concentrates on the first Arūpa Jhāna thinking ‘Viññāṇaṃ anantam’, ‘Infinite is Consciousness’, until he develops the second Arūpa Jhāna—“Viññāṇañcāyatana.”

To develop the third Arūpa Jhāna—“Ākiñcaññāyatana” — the Yogi takes for his object the first Arūpa Jhāna consciousness and thinks — “Natthi kiñci”, ‘There is nothing whatever.’

The fourth Arūpa Jhāna consciousness is developed by taking the third Arūpa Jhāna consciousness as the object. The third Arūpa Jhāna is so subtle and refined that one cannot definitely say whether there is a consciousness or not. As he concentrates thus on the third consciousness he develops the fourth Jhāna. Although the term “Saññā” is used here, Vedanā, (feeling) and Sankhārā, (mental states) are also included therein.

The five Rūpa Jhānas differ according to the Jhāna factors. These four Arūpa Jhānas, on the other hand, differ according to the objects of concentration. The first and the third have two concepts (Paññatti). They are the concept of the infinity of space and the concept of nothingness. The second and the fourth Jhāna consciousness have for their objects the first and the third Jhāna consciousness respectively.

These four Arūpa Jhānas have their corresponding effects in the Arūpa spheres. The four Kriya Jhānas are experienced only by Buddhas and Arahants.

In all these twelve Jhāna Cittas are found the two Jhāna factors—Upekkhā and Ekaggatā—equanimity and one-pointedness that constitute the fifth Rūpa Jhāna.

(LOKUTTARA CITTĀNI—8)

9. (Lokuttara Kusala Cittāni—4)

(1) Sotāpattimaggacittaṃ,
(2) Sakadāgāmimaggacittaṃ,
(3) Anāgāmimaggacittaṃ,
(4) Arahattamaggacittañ c'āti.

Imam cattāri'pi Lokuttarakusalacittāni nāma.

(Lokuttara Vipāka Cittāni—4)

(5) Sotāpattiphalacittaṃ,
(6) Sakadāgāmiphalacittaṃ,
(7) Anāgāmiphalacittaṃ,
(8) Arahattaphalacittañ c'āti.

Imām cattāri'pi Lokuttaravipākacittāni nāma.

Icce'vaṃ sabbathā'pi aṭṭha Lokuttara—Kusala
Vipāka-Cittāni samattāni.
Catumaggapphedhena—catudhā kusalaṃ tathā
Pākaṃ tassa phalattā'ti—aṭṭhadhā nuttaraṃ mataṃ,

Dvādasākusalān'evaṃ — kusalān' ekavīsati
Chattiṃs' eva vipākāni — kriyācittāni vīsati.
Catupaññāsadhā kāme— rūpe_paṇṇaras' īraye
Cittāni dvādas' āruppe — aṭṭhadhā'nuttare tathā

(SUPRAMUNDANE CONSCIOUSNESS—4)

§ 9 (Moral Supramundane Consciousness—4)

(1) Sotāpatti Path-consciousness,
(2) Sakadāgāmi Path-consciousness,
(3) Anāgāmi Path-consciousness,
(4) Arahatta Path-consciousness.

These are the four types of Supramundane Moral consciousness.

(Resultant Supramundane Consciousness—4)

(5) Sotāpatti Fruit-consciousness,
(6) Sakadāgāmi Fruit-consciousness
(7) Anāgāmi Fruit-consciousness
(8) Arahatta Fruit-consciousness.

These are the four types of Supramundane Moral and Resultant consciousness. Thus end, in all, the eight types of Supramundane Moral and Resultant consciousness. Differing according to the four Paths, the Moral Consciousness is fourfold. So are the Resultants, being their fruits. The Supramundane should be understood as eightfold.

(Summary)

Thus the "immorals" are twelve, the "Morals" are twenty-one, the "Resultants" are thirty-six, the "Functionals" are twenty.

In the Sensuous Sphere, they say, are fifty-four types

of consciousness, in the Form-Sphere are fifteen, in the Formless-Sphere are twelve, in the Supramundane are eight.

(Ekavisasatāni Cittāni—121)

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§ 10. Ittham'ekūna navuti—ppabhedhaṃ pana mānasaṃ
Ekavīsasataṃ v'ātha—vibhajanti vicakkhanā.

Katham'ekūna navutividhaṃ cittaṃ ekavīsasataṃ hoti?

(1) Vitakka-vicāra-pīti-sukh' ekaggatā-sahitaṃ Paṭhamajjhāna—Sotāpattimaggacittaṃ,
(2) Vicāra-pīti-sukh' ekaggatā-sahitaṃ Dutiyajjhāna—Sotāpattimaggacittaṃ,
(3) Pīti—sukh' ekaggatā-sahitaṃ Tatiyajjhāna Sotāpattimaggacittaṃ,
(4) Sukh' ekaggatā-sahitaṃ Catutthajjhāna Sotāpattimaggacitaṃ,
(5) Upekkh'ekaggatā—sahitaṃ Pañcamajjhāna Sotāpattimaggacittañ c'āti.

Imāni pañca pi Sotāpattimaggacittāni nāma.

Tathā Sakadāgāmimagga, Anāgāmimagga, Arahattamaggacittañ c'āti samavīsati, maggacittāni. Tathā phalacittāni c'āti samacattāḷīsa Lokuttaracittāni bhavantī' ti.

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1. Jhānaṅgayogabhedhena — katv'ekekan to pañcadhā
   Vuccatā'nuttaraṃ cittaṃ — cattāḷisavidhanti ca.
2. Yathā ca rūpāvacaraṃ — gayhatā'nuttaraṃ tathā
   Paṭhamādijhānabhede — āruppañcā'pi pañcame.

3. Ekādasavidhaṃ tasmā — paṭhamādikam' īritaṃ
Jhānam' ekekam' ante tu — tevīsatividhaṃ bhave.
4. Sattatiṃsavidhaṃ puññaṃ — dvipaññāsavidhaṃ tathā
Pākam'iccāhu cittāni — ekavīsasataṃ budhā'ti.

Iti Abhidhammatthasangahe Cittasaṅgahavibhāgo nāma paṭhamo paricchedo.

(121 Types Of Consciousness)

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§ 10. These different classes of consciousness, which thus number eighty-nine, the wise divide into one hundred and twenty-one.

How does consciousness which is analysed into eighty-nine become one hundred and twenty-one?

1. The First Jhāna Sotāpatti Path-consciousness together with initial application, sustained application, joy, happiness, and one-pointedness,
2. The second Jhāna Sotāpatti Path-consciousness together with sustained application, joy, happiness, and one-pointedness,
3. The Third Jhāna Sotāpatti Path-consciousness together with joy, happiness, and one-pointedness,
4. The Fourth Jhāna Sotāpatti Path-consciousness together with happiness and one-pointedness,
5. The Fifth Jhāna Sotāpatti Path—consciousness together with equanimity and one-pointedness.

These are the five types of Sotāpatti Path-consciousness.

So are the Sakadāgāmi Path-consciousness, Anāgāmi Path-consciousness, and Arahatta Path-consciousness, making exactly twenty classes of consciousness. Similarly there are twenty classes of Fruit-consciousness. Thus there are forty types of supramundane consciousness.

(Summary)

1. Dividing each (supramundane) consciousness into five kinds according to different Jhāna factors, the supramundane consciousness, it is said, becomes 40.
2. As the Form-Sphere consciousness is treated as first Jhāna consciousness and so on, even so is the supramundane consciousness. The Formless-Sphere consciousness is included in the fifth Jhāna.
3. Thus the Jhānas beginning from the first amount to eleven, they say. The last Jhāna (i.e., the fifth) totals twenty-three.
4. Thirty-seven are Morals, fifty-two are Resultants; thus the wise say that there are one hundred and twenty-one types of consciousness.

Thus ends the first chapter of the Abhidhammattha Saṅgaha which deals with the Analysis of the Consciousness.

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45. The Realisation of Nibbāna.

The Yogi who wishes to realise Nibbāna tries to understand things as they truly are. With his one-pointed mind he scrutinises his self and, on due examination, discovers

that his so-called "Ego-personality" is nothing but a mere composition of mind and matter—the former consisting of fleeting mental states that arise as a result of the senses coming into contact with the sense-stimuli, and the latter of forces and qualities that manifest themselves in multifarious phenomena.

Having thus gained a correct view of the real nature of his self, freed from the false notion of an identical substance of mind and matter, he attempts to investigate the cause of this "Ego-personality". He realises that everything worldly, himself not excluded, is conditioned by causes past or present, and that this existence is due to past ignorance (avijjā), craving (taṇhā), attachment (upādāna), Kamma, and physical food (āhāra) of the present life. On account of these five causes this personality has arisen and as the past activities have conditioned the present, so the present will condition the future. Meditating thus, he transcends all doubts with regard to the past, present, and future (Kankhāvitaraṇavisuddhi). Thereupon he contemplates that all conditioned things are transient (Anicca), subject to suffering (Dukkha), and devoid of an immortal soul (Anattā). Wherever he turns his eyes, he sees nought but these three characteristics standing out in bold relief. He realises that life is a mere flowing, a continuous undivided movement. Neither in a celestial plane nor on earth does he find any genuine happiness, for every form of pleasure is only a prelude to pain. What is transient is therefore subject to suffering and where change and sor-

row prevail there cannot be a permanent ego.

As he is thus absorbed in meditation, a day comes when, to his surprise, he witnesses an aura emanating from his body (Obhāsa). He experiences an unprecedented pleasure, happiness, and quietude. He becomes even-minded and strenuous. His religious fervour increases, and mindfulness becomes perfect, and Insight extraordinarily keen.

Mistaking this advanced state of moral progress for Sainthood, chiefly owing to the presence of the aura, he develops a liking to this mental state. Soon the realisation comes that these new developments are only obstacles to moral progress and he cultivates the 'Purity of Knowledge' with regard to the 'Path' and 'Non-Path' (Maggāmagga-ñāṇadassana Visuddhi).

Perceiving the right path, he resumes his meditation on the arising (Udaya ñāṇa) and passing away (Vaya ñāṇa) of conditioned things. Of these two characteristics the latter becomes more impressed in his mind, because change is more conspicuous than becoming. Therefore he turns his attention to the contemplation of the dissolution of things (Bhanga ñāṇa). He perceives that both mind and matter, which constitute his personality, are in a state of constant flux, not remaining for two consecutive moments the same. To him then comes the knowledge that all dissolving things are fearful (Bhaya ñāṇa). The whole world appears to him like a pit of burning embers, a source of danger. Subsequently he reflects on the wretchedness and vanity (Ādīnava ñaṇa) of the fearful world and feeling dis-

gusted with it (Nibbidā ñāṇa), wishes to escape therefrom (Muñcitukamyatā ñāṇa).

With this object in view, he meditates again on the three characteristics (Paṭisankhā ñāṇa), and thereafter becomes completely indifferent to all conditioned things—having neither attachment nor aversion for any worldly object (Saṅkhārupekkhā ñāṇa). Reaching this point of mental culture, he takes for his object of special endeavour one of the three characteristics that appeals to him most, and intently keeps on developing insight in that particular direction, until that glorious day when, for the first time, he realises Nibbāna, his ultimate goal.[30]

A Javana thought-process then runs as follows:—

1	2	3	4	5	6,7
+	+	+	+	+	+ +
Parikamma	Upacāra	Anuloma	Gotrabhū	Magga	Phala

When there is no Parikamma thought-moment, in the case of an individual with keen Insight, there arise three Phala thought-moments.

These nine kinds of insight, viz:— Udaya, Vaya, Bhanga, Bhaya, Ādīnava, Nibbidā, Muñcitukamyatā, Paṭisankhā and Saṅkhārupekkhā ñāṇas are collectively called "Paṭipadā Ñāṇadassana Visuddhi"—Purity of Knowledge and Vision as regards the Practice.

Insight found in this Supramundane Path-Consciousness is known as Ñāṇadassana Visuddhi—

30. See *The Buddha and His Teachings*—p. 545.

Purity of Knowledge and Vision.

When the spiritual pilgrim realises Nibbāna for the first time, he is called a Sotāpanna—one who has entered the Stream that leads to Nibbāna for the first time. He is no more a worldling (Puthujjana) but an Ariya. He eliminates three Fetters—namely, Self-illusion (Sakkāya diṭṭhi), Doubts (Vicikicchā), and Adherence to Wrongful Rites and Ceremonies (Sīlabbata Parāmāsa). As he has not eradicated all the Fetters that bind him to existence, he is reborn seven times at the most. In his subsequent birth he may or may not be aware of the fact that he is a Sotāpanna. Nevertheless, he possesses the characteristics peculiar to such a Saint.

He gains implicit confidence in the Buddha, Dhamma and the Sangha, and would never violate any of the five Precepts. He is moreover absolved from states of woe, for he is destined to Enlightenment.

Summoning up fresh courage as a result of this distant glimpse of Nibbāna, the Aryan pilgrim makes rapid progress, and perfecting his Insight becomes a Sakadāgāmi, (Once-Returner), by attenuating two other Fetters—namely, Sense-desire (Kāmarāga) and illwill (Paṭigha).

In this case, too, and in the case of the other two advanced stages of Sainthood, a Javana thought-process runs as above; but the Gotrabhū thought-moment is termed "Vodāna" (pure) as the individual is purified.

A Sakadāgāmi is reborn on earth only once in case he does not attain Arahantship in that life itself. It is interesting to note that the pilgrim who has attained the second

stage of Sainthood can only weaken these two powerful fetters with which he is bound from a beginningless past. Occasionally he may be disturbed by thoughts of lust and anger to a slight extent.

It is by attaining the third stage of Sainthood, Anāgāmi (State of a Never-Returner), that he completely discards the above two Fetters. Thereafter he neither returns to this world nor does he seek birth in celestial realms, since he has rooted out the desire for sensual pleasures. After death he is reborn in the "Pure Abodes" (Suddhāvāsa) environment reserved for Anāgāmis and Arahants. There he attains Arahantship and lives till the end of his life.

Now the earnest pilgrim, encouraged by the unprecedented success of his endeavours, makes his final advance, and destroying the remaining five Fetters—namely, Attachment to Form-Sphere (Rūparāga), Attachment to Formless-Sphere (Arūpa rāga), Conceit (Māna), Restlessness (Uddhacca), and Ignorance (Avijjā), attains Arahantship, the final stage of Sainthood.

It will be noted that the Fetters have to be eradicated in four stages. The Path (Magga) thought-moment occurs only once. The Fruit (Phala) thought-moment immediately follows. In the Supramundane classes of consciousness the effect of the Kusala Cittas is instantaneous hence it is called Akālika (of immediate fruit); whereas in the case of Lokiya Cittas effects may take place in this life, or in a subsequent life, or at any time till one attains Parinibbāna.

In the Mundane consciousness Kamma is predominant, while in the Supramundane Paññā or wisdom is predominant. Hence the four Kusala Lokuttara Cittas are not treated as Kamma.

These eight Cittas are called Lokuttara. Here Loka means the Pañcupādanakkhandha, the five Aggregates of Attachment. Uttara means that which transcends. Lokuttara therefore means that which transcends the world of Aggregates of Attachment. This definition strictly applies to the Four Paths. The Fruits are called Lokuttara because they have transcended the world of Aggregates of Attachment.

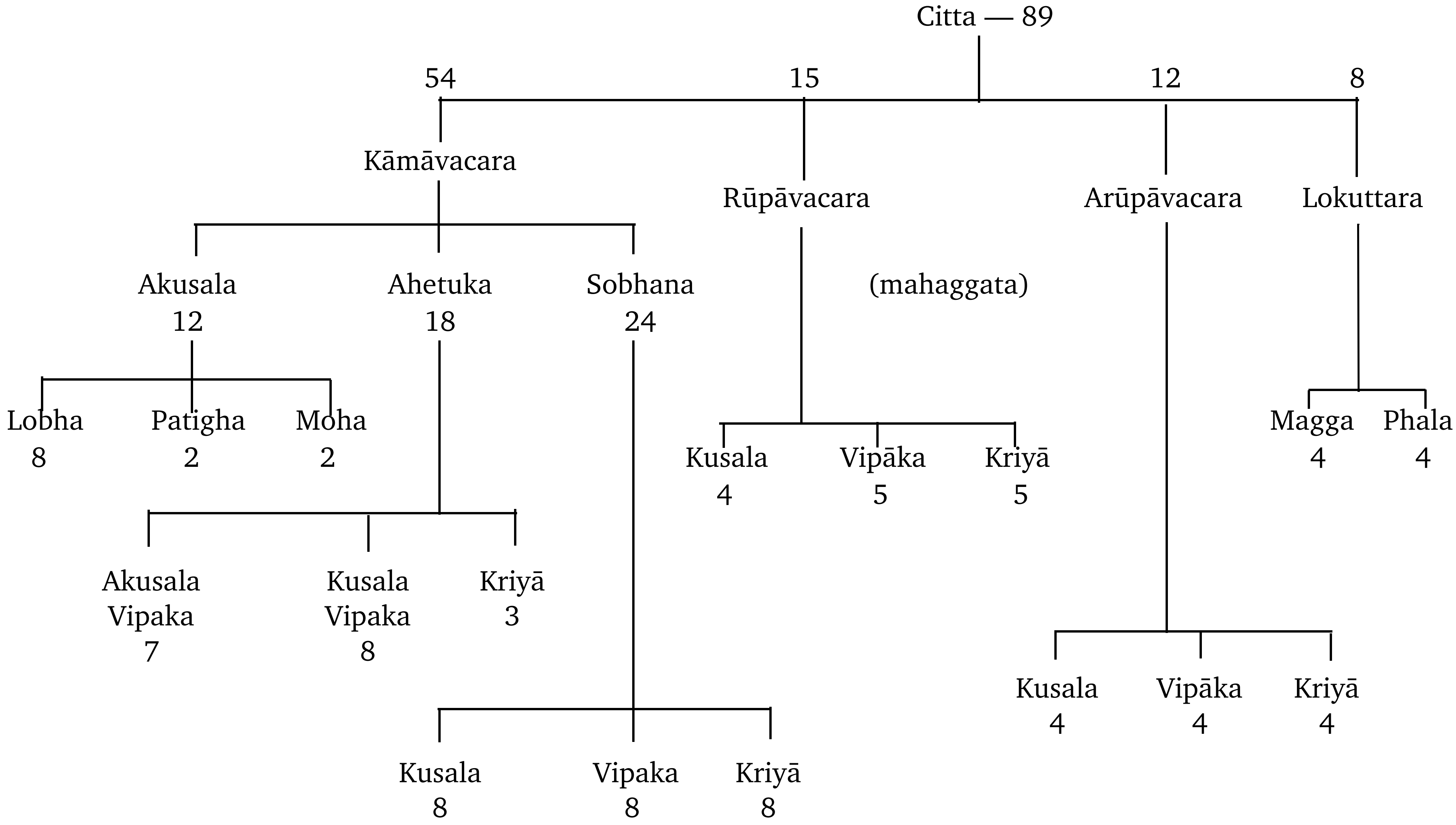
46. Forty Types of Lokuttara Cittas:—

One who has attained the First Jhāna emerges from it and meditates on the impermanence, sorrowfulness, and soullessness of those mental states in that particular consciousness and ultimately realises Nibbāna. As the First Jhāna was made the basis to realise Nibbāna this Lokuttara Kusala thought is called—

> Vitakka—Vicāra—Pīti—Suk'Ekaggatā—sahitaṃ
> Paṭhamajjhāna—Sotāpattimagga—cittaṃ.
>
> This Magga thought-moment is immediately followed by the Phala thought-moment.

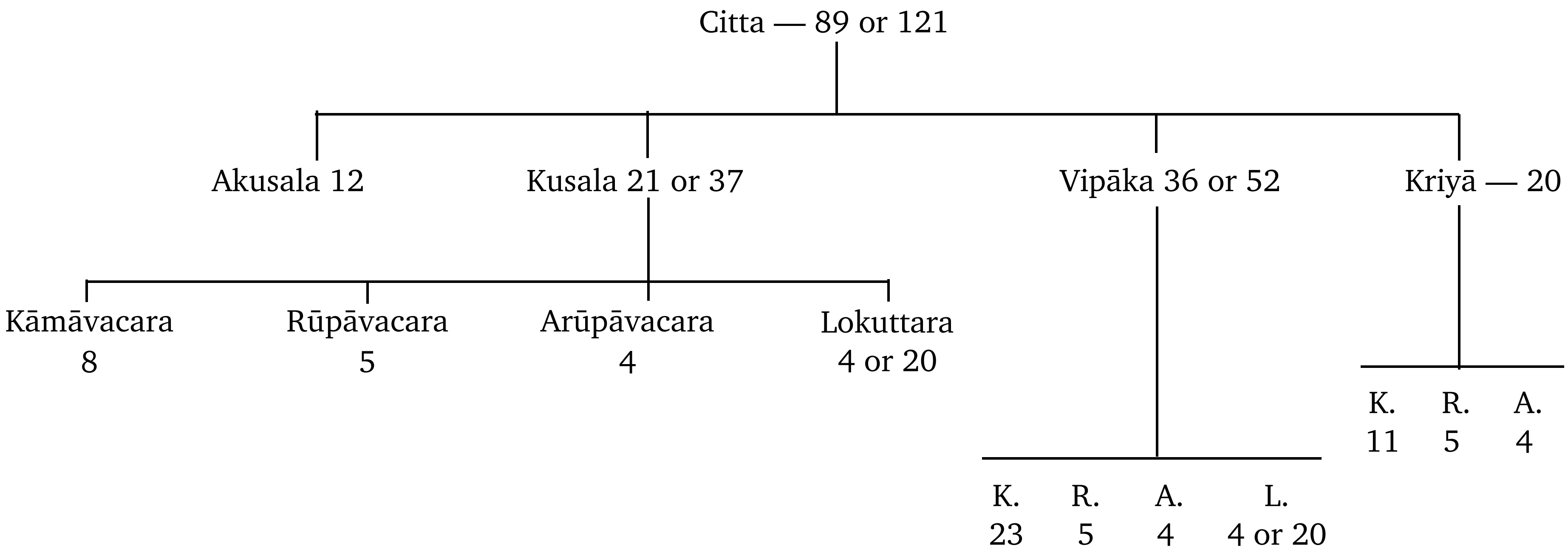
In the same manner the other four Jhānas are made the bases to realise Nibbāna. Now, for each stage there are five Paths and five Fruits according to the different Jhānas. For the four stages there are forty classes of consciousness.

Diagram II



54 + 15 + 12 + 8 = 89

Diagram III



12 + 21 + 36 + 20 = 89
12 + 37 + 52 + 20 = 121

Abbreviations— S—Somanassa; D—Domanassa; U—Upekkhā; Ds—Diṭṭhigatasampayutta; Dv—Diṭṭhigatavippayutta; A—Asaṅkhārika; S—Sasaṅkhārika; Ns—Ñāṇasampayutta; Nv—Ñāṇavippayutta; K—Kāmāvacara; R—Rūpāvacara; A—Arūpāvacara; L—Lokuttara; M—Magga; P—Phala; J—Jhāna.

Diagram IV

Jhānas—67

Jhāna	Rūpāvacara — 15 —			Arūpāvacara — 12 —			Lokuttara — 40 —		
	K	V	K	K	V	K	K	V	
	5	5	5	4	4	4	20	20	
First	1	1	1				4	4	11
Second	1	1	1				4	4	11
Third	1	1	1				4	4	11
Fourth	1	1	1				4	4	11
Fifth	1	1	1	4	4	4	4	4	11

Diagram V

Lokuttara—40

	1st J		2nd J		3rd J		4th J		5th J		
	m.	p.	m.	p.	m.	p.	m.	p.	m.	p.	
Sotāpatti ..	1	1	1	1	1	1	1	1	1	1	10
Sakadāgami ..	1	1	1	1	1	1	1	1	1	1	10
Anāgami ..	1	1	1	1	1	1	1	1	1	1	10
Arahatta ..	1	1	1	1	1	1	1	1	1	1	10

Diagram VI

Akusala—12

	S.	D.	U.	Ds.	Dv.	A.	Sa.
Lobha . .	4		4	4	4	4	4
Dosa . .		2				1	1
Moha . .			2				

Diagram VII

Ahetuka—18

	S.	D.	U.	Sukha	Dukkha
Akusala V . .			6		1
Kusala V . .	1		6	1	
Kriyā . .	1		2		

Diagram VIII

Kāmāvacara Sobhana—24

	S.	U.	Ns.	Nv.	A.	Sa.
Kusala . .	4	4	4	4	4	4
Vipāka . .	4	4	4	4	4	4
Kriyā . .	4	4	4	4	4	4

Chapter 2

Introduction

In the 89 types of consciousness, enumerated in the first chapter, 52 mental states arise in varying degree.

There are 7 concomitants common to every consciousness. There are 6 others that may or may not arise in each and every consciousness. They are termed Pakiṇṇakas (Particulars.)

All these 13 are designated Aññasamānas, a rather peculiar technical term. Añña means 'other', samāna means 'common'. Sobhanas, (Good), when compared with Asobhanas (Evil,) are called Añña—'other' being of the opposite category. So are the Asobhanas in contradistinction to Sobhanas.

These 13 become moral or immoral according to the type of consciousness in which they occur.

14 concomitants are invariably found in every type of immoral consciousness.
19 are common to all types of moral consciousness.
6 other moral concomitants occur as occasion arises.

Thus these fifty-two (7 + 6 + 14 + 19 + 6 = 52) are found in the respective types of consciousness in different proportions.

In this chapter all the 52 mental states are enumerated and classified. Every type of consciousness is micro-

scopically analysed, and the accompanying mental states are given in detail. The type of consciousness in which each mental state occurs, is also described.

To an impatient lay reader this chapter will appear rather dry and uninteresting. To a critical and intelligent reader it will, on the contrary, serve as an intellectual treat.

At the outset, for instance, a student of chemistry may find the numerous chemical formulae somewhat perplexing. But he finds the subject interesting and edifying, when he seriously attempts to analyse and examine the various substances with different tests.

In like manner a student of Abhidhamma who reads this chapter should first try to analyse and examine carefully every type of consciousness and see for himself the mental states thereof according to his own reasoning. Later, he should compare his results with the original text. He will then find this chapter most illuminating, and instead of wasting time in memorising numbers, he will intelligently grasp the meaning of the text.

For example, let us analyse the first immoral type of consciousness, rooted in attachment.

Somanassā-sahagata — Accompanied by pleasure,
Diṭṭhigata-sampayutta — Connected with misbelief,
Asaṇkhārika — Unprompted.

This consciousness, when analysed, will show that the Vedanā or feeling is 'Pleasure'.

The 7 Universals and all the Particulars are found in it.

The 4 Immoral mental states common to all immorals, such as Moha (delusion), Ahirika (shamelessness). Anottappa, (fearlessness), and Uddhacca (restlessness) must arise in it.

What about the remaining ten?

Lobha — attachment must arise.
Diṭṭhi — misbelief must arise.
Māna — conceit cannot arise.

Conceit does not arise in lobha consciousness, together with misbelief. Diṭṭhi is connected with wrong view, while Māna is concerned with egoism. Both of them, say the commentators, are like two lions that cannot live together in one cave.

Dosa (hatred), Issā (envy), Macchariya (avarice), and Kukkucca (brooding) cannot arise, because these four are akin to aversion. They are found only in hateful consciousness.

Thīna and Middha—(sloth and torpor) do not arise because this is an unprompted consciousness.

No Sobhanas—(beautiful) occur in an immoral consciousness.

Total— 7 + 6 + 4 + 2 = 19.

Thus, on analysis, we see that the first immoral consciousness consists of 19 mental states.

The other types of consciousness should be similarly analysed.

CHAPTER II

CETASIKA—MENTAL STATES

(Definition)

§ 1. Ekuppāda–nirodhā ca — ekālambanavatthukā
Cetoyuttā dvipaññāsa — dhammā cetasikā matā.

§ 1. The fifty-two states that are associated with consciousness, that arise and perish together with consciousness, that have the same object and basis as consciousness, are known as Cetasiks (mental states).

Notes:—

1. **Cetasika** = Ceta + s + ika

That which is associated with the mind or consciousness is Cetasika. (Saṃskrt—Caitasika or Caitti).

Definition—

Cetasika is

(i) that which arises together with consciousness,
(ii) that which perishes together with it,
(iii) that which has an identical object with it,
(iv) that which has a common basis with it.

Readers will note that the author has not given here a logical definition according to genus and species. Instead he speaks of four characteristic properties of a Cetasika.

The commentator cites reasons for attributing these four properties.

No consciousness exists apart from its concomitants. Both consciousness and its respective co-adjuncts arise and perish simultaneously. But there are some material qualities, such as Viññātti Rūpa[31] (Modes of Intimation) that arise and perish simultaneously with the consciousness. To exclude them the third property of having a common object has been attributed. That which possesses these three characteristics must necessarily be endowed with the fourth—a common basis.

According to Abhidhamma, mind or consciousness is accompanied by fifty-two mental states (cetasikas).

One of them is Vedanā (feeling); another is Saññā (perception). The remaining fifty are collectively called Saṅkhārā. Cetanā (volition) is the most important of them.

The whole group of feelings is called Vedanākkhandha. So are Saññākkhandha and Saṅkhārakkhandha.

DVIPAÑÑĀSA CETASIKĀ

(Sabbacittasādhāraṇā—7)

Katham?

§ 2. (i) l. Phasso, 2. Vedanā, 3. Saññā, 4. Cetanā,
5. Ekaggatā, 6. Jīvitindriyaṃ, 7. Manasikāro
c'āti satt'ime Cetasikā Sabbacittasādhāranā nāma.

31. *Kāyaviññatti* (mode of action) and *Vacī Viññatti* (mode of speech).

(Pakiṇṇakā—6)

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§ 3. (ii) 1. Vitakko, 2, Vicāro, 3. Adhimokkho, 4. Viriyaṃ, 5. Pīti, 6. Chando c’āti cha ime Cetasikā Pakiṇṇakā nāma.

Eva’mete Cetasikā Aññasamānā’ ti veditabbā. (13)

(Akusala—14)

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§ 4. (iii) 1. Moho, 2. Ahirikaṃ, 3. Anottappaṃ, 4. Uddhaccaṃ 5. Lobho, 6. Diṭṭhi, 7. Māno, 8. Doso, 9. Issā, 10. Macchariyaṃ, 11. Kukkuccaṃ, 12. Thīnaṃ, 13. Middhaṃ, 14. Vicikicchā

c’āti cuddas’ime Cetasikā Akusalā nāma.

(Sobhanasādhāraṇā—19)

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§ 5. (iv) 1. Saddhā, 2. Sati, 3. Hiri, 4. Ottappaṃ, 5. Alobho, 6. Adoso, 7. Tatramajjhattatā, 8. Kāyapassaddhi, 9. Cittapassaddhi, 10. Kāyalahutā, 11. Cittalahutā, 12. Kāyamudutā 13. Cittamudutā, 14. Kāyakammaññatā, 15. Cittakammaññatā, 16. Kāyapāguññatā, 17. Cittapāguññatā, 18. Kāyujjukatā, 19. Cittujjukatā, c’āti

ek’ūnavīsat’ime Cetasikā Sobhanasādhāraṇā nama.

(Viratiyo—3)

§ 6. (v) 1. Sammāvācā, 2. Sammākammanto,
3. Sammā ājīvo c'āti tisso Viratiyo nāma.

(Appamaññā—2)

§ 7. (vi) 1. Karuṇā, 2. Muditā pana
Appamaññayo nāmā'ti sabbathā'pi—

(Paññindriya—1)

§ 8. (vii) Paññindriyena saddhiṃ pañcavīsat'ime
Cetasikā Sobhanā'ti veditabbā.

§ 9. Ettāvatā ca—

Teras' aññasamānā ca — cuddasākusalā tathā
Sobhanā pañcavīsā'ti — dvipaññāsa pavuccare.

52 Kinds Of Mental States

(Universals[32]—7)

§ 2. How?

(i) 1. Contact,[33] 2. Feeling, 3. Perception, 4. Volition,
5. One-Pointedness, 6. Psychic life, 7. Attention.

32. These 'Universal' *cetasikas* are invariably found in every consciousness.

33. Ven. Nyānatiloka suggests impression, or sense-impression or consciousness-impression.

These seven mental states are common to every consciousness.

(Particulars[34]—6)

§ 3. (ii) 1. Initial Application, 2. Sustained Application, 3. Decision, 4. Effort, 5. Joy, 6. Conation.

These six mental states are teamed Particulars.

Thus these (thirteen) mental states should be understood as 'common to each other' (aññasamāna[35]).

(Immorals—14)

§ 4. (iii) 1. Delusion, 2. Shamelessness, 3. Fearlessness (of consequences, or to commit wrong), 4. Restlessness, 5. Attachment, 6. Misbelief, 7. Conceit, 8. Hatred, 9. Jealousy, 10. Avarice, 11. Worry, 12, Sloth, 13. Torpor, 14. Doubt.

These fourteen mental states are termed 'Immorals'.

(Beautiful—19)

§ 5. (iv) 1. Confidence, 2. Mindfulness, 3. (Moral) Shame, 4. (Moral) Dread, 5. Non-attachment, 6. Goodwill,

34. Unlike the Universals these *cetasikas* are found only in certain classes of consciousness.

35. A technical term applied collectively to all the 13 cetasikas which may be either moral or immoral according to the type of consciousness in which they are found. *añña* = another; *samāna*, common. When the good types of consciousness are taken into account the evil are regarded as *añña*, and *vice versa*.

7. Equanimity, 8. Tranquillity of mental states, 9. Tranquillity of mind, 10. Lightness of mental states, 11. Lightness of mind, 12. Pliancy of mental states, 13. Pliancy of mind, 14. Adaptability of mental states, 15. Adaptability of mind, 16. Proficiency of mental states, 17. Proficiency of mind, 18. Rectitude of mental states. 19. Rectitude of mind.

These nineteen mental states are termed 'Common to Beautiful'.

(Abstinences—3)

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§ 6. (v) 1. Right Speech, 2. Right Action, 3. Right Livelihood.

These three are termed 'Abstinences.'

(Illimitables—2)

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§ 7. (vi) 1. Compassion, 2. Appreciative or Sympathetic Joy.

These are termed 'Illimitables'.

(Wisdom—1)

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§ 8. (vii) With the Faculty of Wisdom these twenty-five mental states are in every way to be understood as 'Beautiful.'

Summary

§ 9. Thus:—

Thirteen are common to each other. Similarly fourteen are common to Immorals. Twenty-five are 'Beautiful'.

Thus fifty-two have been enumerated.

Notes:—

2. Phassa[36] — Derived from √ phas, to contact.

For any sense-impression to occur, three things are essential—namely, consciousness, respective sense, and the object. For instance, one sees an object with the consciousness through the eye as its instrument.

When an object presents itself to the consciousness through one of the six senses there arises the mental state—contact. "It should not be understood that mere collision is contact"[37] (Na saṅgatimatto eva Phasso).

Like a pillar which acts as a strong support to the rest of the structure, even so is contact to the coexistent mental concomitants.

"Contact means 'it touches' (phusatī'ti). It has touching (phusana) as its salient characteristic (lakkhana), impact (saṅghaṭṭana) as its function (rasa), coinciding (of the physical basis, object and consciousness) as its manifestation (sannipāta paccupaṭṭhāna), and the object which has entered the avenue (of awareness) as proximate cause (padaṭṭhāna)."

36. See The Expositor, Part 1, pp. 142–145.

37. Ibid. p. 145.

Contact is mentioned first because it precedes all other mental states. "Touching by contact, consciousness experiences by feeling, perceives by perception, wills by volition—(Phassena phusitvā, vedanāya vediyati, saññāya sañjānāti, cetanāya ceteti)." According to Paṭicca-Samuppāda, too, Contact conditions Feeling. But strictly speaking, there is no reason for the sequence because all these mental states are coexistent. The Atthasālinī states—"For of states, arisen in one conscious moment, it is not valid to say that 'this' arises first, 'that' afterwards. The reason is not because contact is a strong support. Contact is just mentioned first in the order of teaching, but it was also permissible to bring it in thus:— There are feeling and contact, perception and contact, volition and contact: there are consciousness and contact, feeling, perception, volition, initial application of mind. In the order of teaching, however, contact is mentioned first. Nor is the sequence of words among the remaining states of any special significance."

"Contact is given priority of place, as standing for the inception of the thought, and as the *sine qua non* of all the allied states, conditioning them much as the roof-tree of a storeyed house supports all the other combinations of material."

(Mrs. Rhys Davids — *Buddhist Psychology*, p. 6.)

3. Vedanā—Derived from √ **vid**. to experience. Feeling is a more appropriate rendering for Vedanā

than sensation. Like contact, feeling is an essential property of every consciousness. It may be pleasurable, painful, or neutral. Pain and pleasure pertain to body as well. But physical feeling is not of ethical importance.

According to the commentators feeling is like a master who enjoys a dish prepared by a cook. The latter is compared to the remaining mental states that constitute a thought-complex. Strictly speaking, it is feeling that experiences an object when it comes in contact with the senses.

It is this feeling that experiences the desirable or undesirable fruits of an action done in this or in a previous birth. Besides this mental state there is no soul or any other agent to experience the result of the action.

It should be understood here that Nibbānic bliss is not connected with feeling. Nibbānic bliss is certainly the highest happiness (Sukha), but it is the happiness of relief from suffering. It is not the enjoyment of a pleasurable object.

4. Saññā—Saṃ + √ ñā, to know. (Compare Latin cognoscere, to know.)

The meaning of this term widely varies according to the context. To avoid unnecessary confusion, it is best to understand the specific meaning used in this particular connection as a universal mental state.

The chief characteristic of Saññā is the cognition of an object by way of a mark as blue etc. It is Saññā that

enables one to recognise an object that has once been perceived by the mind through the senses. "Its procedure is likened to the carpenter's recognition of certain kinds of wood by the mark he had made on each; to the treasurer's specifying certain articles of jewelry by the ticket on each; to the wild animal's discernment in the scarecrow of the work of man."

Saññā, therefore, means simple sense-perception.

"Perception", according to a modern Dictionary of Philosophy, " is the apprehension of ordinary sense-objects, such as trees, houses, chairs, etc., on the occasion of sensory stimulation."

Perception is not used here in the sense employed by early modern philosophers such as Bacon, Descartes, Spinoza, and Leibniz.

As one of the five Khandhas (Aggregates) Saññā is used in the sense of perception.

Could it be that memory is due to this Saññā?

Saññā, Viññāṇa and Paññā should be differentiated from one another. Saññā is like the mere perception of a rupee coin by a child. By its whiteness, roundness and size it merely recognises the coin as a rupee, utterly ignorant of its monetary value. A man, for instance, discerns its value and its utility, but is not aware of its chemical composition. Viññāṇa is comparable to the ordinary man's knowledge of the rupee. Paññā is like the analytical knowledge of a chemist who knows all its chemical properties in every detail.

5. Cetanā—

Both Cetanā and Citta are derived from the same root √ cit, to think.

In the case of Citta—mind or consciousness—the root assumes the meaning of discernment (vijānana), while in Cetanā it is used in the sense of co-ordination (abhisandhāna) and accumulation (āyūhana).

According to the Atthasālinī and Vibhāvini Tīkā Cetanā is that which co-ordinates the mental states associated with itself on the object of consciousness. (Attanā sampayutta-dhamme ārammaṇe abhisandahati). Like a chief disciple, or like a carpenter who fulfils his duties and regulates the work of others as well, so does Cetanā fulfil its own function and regulate the function of other concomitants associated with itself.

A further explanation has been offered. Cetanā is that which arrives at action in conditioning the conditioned. (Saṅkhatābhisaṅkharaṇe vā byāpāraṃ āpajjatī'ti cetanā). Cetanā is that which plays a predominant part in all actions, moral and immoral.

Shwe Zan Aung says that according to Ledi Sayadaw, the Burmese Abhidhamma scholar, "Cetanā acts on its concomitants, acts in getting the object, and acts on accomplishing the task, i.e., determines action". (Compendium, p. 236).

The most significant mental state in the Mundane Consciousness (Lokiya) is this Cetanā, while in the Supra-

mundane it is Paññā, wisdom or insight. Mundane thoughts tend to accumulate Kamma. Supramundane thoughts, on the contrary, tend to eradicate Kamma. Hence Cetanā in the supramundane consciousness does not constitute Kamma. Cetanā in every moral and immoral type of mundane consciousness, on the other hand, is regarded as Kamma. Although Cetanā is found in Vipāka types of consciousness too, it is of no moral significance as it lacks accumulative power.

It is this Cetanā that is alluded to as Saṅkhāra and (Kamma) Bhava in the Paṭicca-Samuppāda. In the Pañcakkhandha, by Saṅkhārakkhandha are meant the fifty mental states, excluding Vedanā and Saññā, with Cetanā as the foremost.

From a psychological standpoint Cetanā determines the activities of the mental states associated with it. From an ethical standpoint, it determines its inevitable consequences. Hence where there is no Cetanā, there is no Kamma.

6. Ekaggatā—

Eka + agga + tā = One-pointedness, or concentration on one object, or focussing the mind on one object. It is like a steady lamp-flame in a windless place. It is like a firmly fixed pillar that cannot be shaken by the wind. It is like water that binds together several substances to form one concrete compound. This mental state prevents its adjuncts from dissipation and fixes them on one object.

This one-pointedness is one of the five Jhāna factors. When it is developed and cultivated it is designated Samādhi. “It is the germ of all attentive, selected, focussed, or concentrated consciousness.” (Compendium. p. 241.)

7. Jīvitindriya—

Jīvita = life; + Indriya = controlling faculty or principle.

It is called Jīvita because it sustains its co-associates.

It is called Indriya because it controls its co-associates.

Although Cetanā determines the activities of all mental states, it is Jīvitindriya that infuses life into Cetanā and other concomitants.

Jīvitindriya is twofold—namely, psychic life (Nāma-Jīvitindriya) and physical life (Rūpa-Jīvitindriya). Mental States are vitalized by psychic life, while material phenomena are vitalized by physical life.

As lotuses are sustained by water, an infant is sustained by a nurse, so are mental states and material phenomena sustained by Jīvitindriya.

One Rūpa-Jīvitindriya lasts for seventeen thought-moments. Seventeen Nāma-Jīvitindriyas arise and perish during the brief life of one Rūpa-Jīvitindriya.

There is a certain kind of Rūpa-Jīvitindriya in plant life. But, Rūpa-Jīvitindriya in men and animals is differentiated from that which exists in plants because the former is conditioned by past Kamma.

Both Nāma-Jīvitindriya and Rūpa-Jīvitindriya arise at the moment of conception. They simultaneously perish at the moment of decease. Hence death is regarded as the destruction of this Jīvitindriya. Immediately after, due to the power of Kamma, another Nāma-Jīvitindriya arises in the subsequent birth at the moment of conception. Simultaneous with the arising of the one Nāma-Jīvitindriya there arise three Rūpa-Jīvitindriyas in the case of a human being.[38]

Just as a boatman depends on the boat and the boat depends on the boatman, even so Jīvitindriya depends on mind and matter, and mind and matter depend on Jīvitindriya.

8. Manasikāra—

The literal meaning of the term is 'making in the mind'

Turning the mind towards the object is the chief characteristic of Manasikāra. It is like the rudder of a ship, which is indispensable to take her directly to her destination. Mind without Manasikāra is like a rudderless ship.

Manasikāra is also compared to a charioteer that sits with close attention on two well-trained horses (mind and object) as regards their rhythmical movements. Manasikāra should be distinguished from Vitakka which is to follow. The former directs its concomitants to the object, while the latter applies or throws (pakkhipanto viya) them

38. They are the Rūpa–Jīvitindriyas of the 'body decad' (*kāyadasaka*) 'sex-decad' (*bhāvadasaka*) and 'seat-decad' (*vatthudasaka*).
See ch. VI.

on the object. Vitakka is like a favourite courtier that introduces a villager (mind) into the presence of a king (object).

Attention is the closest equivalent to Manasikāra, although the Pāli term does not fully connote the meaning attached to the English word from a strictly philosophical standpoint. As a mental state it is mere spontaneous attention. In Manasikāra, as in attention, there is no peculiar vividness or clarity. To Saññā may be attributed this vividness to some extent.

Could Manasikāra also be an aid to memory, as it is common to all types of consciousness, whether mundane or supramundane? Hence they are designated Sabbacitta-sādhāranā.

9. Vitakka—

Vi + √ takk, to think.

It is difficult to suggest a suitable rendering for this Pāli term which assumes different meanings in the Suttas and Abhidhamma.

In the Sutta Piṭaka it has been employed in the sense of notions, ideas, thoughts, reasoning etc. In the Abhidhamma it is used in a specific technical sense.

'Lifting' of the concomitants to the object (abhiniropaṇa) is its chief characteristic. As someone ascends to the king's palace depending on a king's favourite, relative or friend, likewise consciousness ascends to the object depending on Vitakka (Atthasālinī, p. 114).

Vitakka may well be defined as the application of the

concomitants on the object. Manasikāra, as stated above, is the directing of the concomitants to the object. The distinguishing characteristics of these two Cetasikas should be clearly understood.

Different values are attached to Vitakka when it is used in different connections.

As an ordinary particular (pakiṇṇaka) mental state it is simply called Vitakka. When it is developed and cultivated it becomes the foremost factor of the First Jhāna. Then it is termed Appanā because the mind is steadfastly fixed on the object. The ordinary Vitakka simply throws the mind to the surface of the object.

In the subsequent Jhānas Vitakka is, however, inhibited, owing to the habitual association with the object.

A villager, for instance, who visits the king's palace for the first time, needs the introduction of a favourite courtier. For his subsequent visits no such introduction is necessary as he is acquainted with the place.

It is this developed Appanā-Vitakka that is known as Samādhi or concentration.

When Vitakka is present in the Supramundane Path Consciousness (Lokuttara Magga Citta) it is termed Sammā Saṅkappa (Right Thoughts) because it eliminates wrong thoughts and applies the mind to Nibbāna.

Vitakka is used in entirely a different sense when used in connection with the temperaments of individuals. Vitakka Carita means one of a discursive temperament.

(See Ch. 1. note 38.)

10. Vicāra—

Vi + √ car, to wander.

Like Vitakka, Vicāra too is employed in a technical sense in Abhidhamma.

Vicāra is the continued exercise of the mind on the object.

Examination (anumajjana) is its chief characteristic.

So far the renderings for Vitakka and Vicāra are initial and sustained application respectively.

Both terms should be distinguished. Like a bee alighting on a lotus is Vitakka, like its gyrating around the lotus is Vicāra. Like the flappings of a bird about to fly is Vitakka, like its planning movements in the sky is Vicāra. Like the beating of a drum or bell is Vitakka, like its reverberation is Vicāra.

Vicāra is also a Jhāna factor. It inhibits Vicikicchā (Doubt or Indecision).

(See Ch. 1. note 39.)

11. Adhimokkha—

Adhi + √ muc, to release. Literally, the term means 'release-on-to'.

Adhimokkha releases the mind on to the object. Its chief characteristic is decision or choosing, and is opposed to Vicikicchā—doubt or indecision.

It makes the decision—'Just this one'. (imam' evā'ti sanniṭṭhānakaraṇaṃ).

It is compared to a judge that decides a case. It is also compared to a steady pillar owing to its unwavering state.

12. Viriya—

Derived from √ aj, to go + īr. Vi is substituted for aj. Vīra is one who strenuously carries on his work uninterruptedly.

It is defined as the state or action of energetic persons (Vīrānaṃ bhāvo, kammaṃ). Or, it is that which is effected or carried out methodically (Vidhinā īrayitabbaṃ pavattetabbaṃ vā).

It has the characteristic of supporting (upatthambana) upholding (paggahaṇa), sustaining (ussahana).

As an old house is supported by new pillars even so concomitants are aided and supported by Viriya.

Just as a strong reinforcement would help an army to hold on instead of retreating, even so Viriya upholds or uplifts its concomitants.

Viriya is regarded as a controlling factor (Indriya) because it overcomes idleness. It is also regarded as one of the five powers (Bala) because it cannot be shaken by its opposite idleness. Viriya serves as one of the four means of accomplishing one's ends (Iddhipāda). It is this Viriya that appears as Four Modes of Supreme Efforts (Sammappadhāna). Viriya is sublimated as one of the seven factors of Enlightenment (Bojjhaṅga). Finally it has been elevated to one of the eight members of the Noble Path. (Aṭṭhaṅgika–Magga) as Sammā Vāyāma (Right Effort).

Atthasālinī states that Viriya should be regarded as the root of all achievements.

Effort, exertion, energy are suggested as best equivalents.

13. Pīti—See Ch. 1. note 40.

14. Chanda—

Derived from √ chad, to wish.

The chief characteristic of Chanda is the wish-to-do (kattukamyatā). It is like the stretching of the hand to grasp an object.

This unmoral Chanda should be distinguished from immoral Lobha which is clinging to an object.

There are three kinds of Chandas—namely,

(i) Kāmacchanda which is sensual craving, one of the Five Hindrances (Nīvaraṇa). This is ethically immoral.

(ii) Kattukamyatā Chanda, the mere wish-to-do. This is ethically unmoral.

(iii) Dhammacchanda, righteous wish. It is this Dhammacchanda that impelled Prince Siddhartha to renounce Royal pleasures.

Of them it is Kattukamyatā Chanda, meaning attached to this particular mental state, that serves as one of the four dominant influences (Adhipati).

Shwe Zan Aung says—"The effort of conation or will is due to Viriya. Pīti signifies an interest in the object; Chanda constitutes the intention with respect to object." (Compendium—p. 18.)

Buddhists have this Dhammacchanda for the realisation of Nibbāna. It is not a kind of craving.

15. Moha—

Derived from √ muh, to be stupefied, to be deluded. Moha is one of the three roots of evil and is common to all immoral types of consciousness. It is opposed to Paññā—wisdom.

The chief characteristic of Moha is confusion with regard to the nature of an object. Moha clouds one's knowledge with regard to Kamma and its consequences and the four noble Truths.

16. Ahirika—

An abstract noun formed of "a" + hirika.

He who is not ashamed of doing evil is ahiriko. The state of such a person is ahirikkariṃ = ahirikaṃ.

One who has hiri recoils from evil just as a cock's feather shrinks in front of fire. One who has no Hiri, would commit any evil without the least compunction.

17. Anottappa—

Na + ava + √ tapp, to be tormented.

Ottappa is fear to do evil, i.e., fear of the consequences.

Anottappa is its opposite and is compared to a moth that is singed by fire. A person who is afraid of fire would not touch it, but a moth, unaware of the consequences,

attracted by fire, would get burnt. In the same way a person without Ottappa would commit evil and suffer in states of woe.

Both these terms—Hiri and Ottappa—are found in conjunction. Hiri should be differentiated from ordinary shyness and Ottappa from ordinary fear of any individual. Fear is regarded as one of the ten armies of Māra. A Buddhist is not expected to be afraid of any individual, even a God, for Buddhism is not based on the fear of the unknown.

Hiri arises from within, and Ottappa from without. Suppose, for instance, there is a piece of iron, one end of which is heated, and the other smeared with filth. The filthy end one would not touch owing to disgust, and the other end through fear. Hiri is compared to the former and Ottappa to the latter.

The following note by Mrs. Rhys Davids on Hiri and Ottappa clearly depicts the difference between these relative mental constituents:—

"Hiri and Ottappaṃ, as analysed by Buddhaghosa, present points of considerable ethical interest. Taken together they give us the emotional and conative aspect of the modern notion of conscience, just as sati represents its intellectual side. The former term 'is equivalent to shame (lajjā), the latter to 'anguish (ubbego) over evil-doing.' Hiri has its source within; ottappaṃ springs from without. Hiri is autonomous (attādhipati); ottappaṃ, heteronomous, influenced by society (lokādhipati). The former is established on shame; the latter on dread. The former is

marked by consistency; the latter by discernment of the danger and fearsomeness of error. The subjective source of hiri is fourfold, viz., the idea of what is due to one's birth, age, worth, and education. Thus, one having hiri will think 'Only mean folk (fishers etc.) children, poor wretches, the blind and ignorant, would do such an act,' and refrains. The external source of ottappaṃ is, the idea that 'the body of the faithful will blame you,' and hence one refrains. If a man has hiri, he is, as said the Buddha, his own best master. To one who is sensitive by way of ottappaṃ, the masters of the faith are the best guides".

In a supplementary paragraph the 'marks' (consistency etc.) are thus explained: "In Hiri one reflects on the worth of one's birth, one's teacher, one's estate, and one's fellow-students. In Ottappaṃ one feels dread at self-reproach, the blame of others, chastisement, and retribution in another life."

(Buddhist Psychology, p. 20).

Hiri and Ottappa are regarded as the two dominant factors that rule the world. No civilized society can exist without them.

18. Uddhacca—

U = up, above, + $\sqrt{}$ Dhu, to waver, to shake off.

Uddhutassa bhāvo Uddhuccaṃ = Uddhaccaṃ = state of throwing up. It is compared to the disturbed state of a heap of ashes when hit with a stone. It is the unsettled

state of mind, and is opposed to collectedness (vupasama). As one of the five Hindrances it is the antithesis of Sukha, happiness.

In some rare instances Uddhacca is used in the sense of puffed-up state of mind, corresponding to conceit. Here it is not used in that sense. As a rule Uddhacca is differentiated from Māna because both of them are treated as Saṃyojanas (Fetters).

These four, viz., Moha, Ahirika, Anottappa, Uddhacca—that head the list of Immoral Cetasikas—are common to all Immoral types of consciousness.

19. Lobha—See Ch. 1, note 9.

20. Diṭṭhi—See Ch. 1, note 11.

The difference between Moha and Diṭṭhi should be noted. The former clouds the object; the latter deals with one's views, such as as 'this indeed is truth, and the rest is false'. Diṭṭhi is opposed to Ñāṇa, wisdom. The former rejects the real nature and views wrongly. The latter discerns the object as it is.

When the Pāli term Diṭṭhi is used alone, unqualifyingly, it is employed in the sense of Micchā Diṭṭhi—wrong belief.

Sammā Diṭṭhi or Amoha is used as the antithesis of Moha.

21. Māna—Derived from √ man, to think.

22. Dosa—See Ch. 1, note 9.

23. Issā—Derived from i + √ su, to be envious, to be jealous.

It has the characteristic of envying others' success and prosperity. As such it is objective.

24. Macchariya—

Maccharassa bhāvo = the state of an avaricious person.

Commentary gives another explanation:—

'Let not this wonder be to others, but to myself.'

(Mā idaṃ acchariyaṃ aññesaṃ hotu, mayham'eva hotu).

The chief characteristic of Macchariya is the concealment of one's prosperity. Contrary to Issā, this is subjective.

Both Issā and Macchariya are regarded as the friends of Dosa because each of them arises with it.

25. Kukkucca—

Kukatassa bhāvo = kukkuccaṃ = the state of having done amiss.

According to the commentary evil that is done is ku + kata, and so is good that is not done. Remorse over the evil that is done is Kukkucca, and so is remorse over the good that is not done.

It has the characteristic of grieving over the evil that is done and the good that is not done.

Dhammasaṅganī explains:—

"What is worry?"

"Consciousness of what is lawful in something that is unlawful, consciousness of what is unlawful in something that is lawful; consciousness of what is immoral in something that is moral; consciousness of what is moral in something that is immoral—all this sort of worry, fidgeting, over-scrupulousness, remorse of conscience, mental sacrificing—this is what is called worry."

(Buddhist Psychology — p. 313.)

Kukkucca is one of the five Hindrances and is used together with Uddhacca. It pertains to past things only.

According to Vinaya, Kukkucca is healthy doubt with regard to rules, and is commended. According to Abhidhamma, on the contrary, it is repentance which is not commended.

26. Thīna—Derived from √ the, to shrink, + na. Thena = thāna = thīna.

It is the shrinking state of the mind like a cock's feather before fire. It is opposed to Viriya. Thīna is explained as Citta—gelaññaṃ, sickness of the mind.

As such It is the antithesis of Cittakammaññatā, adaptability of the mind, one of the Sobhana cetasikas.

27. Middha—Derived from √ middh, to be inactive, to be inert, to be incapable.

This is the morbid state of the mental factors.

Both Thīna and Middha are always used in conjunction, and are one of the five Hindrances. They are inhibited

by Vitakka, initial application, one of the Jhāna factors. Middha, too, is opposed to Viriya. Where there are Thīna and Middha there is no Viriya.

Middha is explained as the Kāya-gelañña, sickness of the mental body. Here body is not used in the sense of material form, but is applied to the body of mental factors, viz., Vedanā, Sañña and Saṅkhārā (feeling, perception, and the remaining fifty mental factors). Hence Middha is the antithesis of Kāyakammaññatā, Adaptability of mental factors.

Both Thīna And Middha are explained in the Dhammasaṅganī as follows:

"What is stolidity (Thīna)?

"That which is indisposition, unwieldiness of intellect; adhering and cohering; clinging, cleaving to, stickiness; stolidity, that is, a stiffening, a rigidity of the intellect—this is called stolidity.

"What is torpor (Middha)?

"That which is indisposition, unwieldiness of sense, a shrouding, enveloping, barricading within; torpor that which is sleep, drowsiness; sleep, slumbering, somnolence this is called torpor."

(Buddhist Psychology, pp. 311, 312.)

28. Vicikicchā—See Ch. 1, note 13.

Vicikicchā, as a Hindrance, does not mean doubts with regard to the Buddha, Dhamma, Sangha, etc.,

Majjhima Nikāya commentary states — "it is so called because it is incapable of deciding that it is as such,"

(Idam’ev’idanti nicchetuṃ asamatthabhāvato’ti vicikicchā).

29. Saddhā—Saṃ, well; + √ dah, to establish, to place, to put.

Saṃskrt Sraddhā is composed of Srat = faith + √ dhā to establish.

According to Pāli, Saddhā is well-established confidence in the Buddha, Dhamma, and the Sangha. Purification (sampasādana) of its mental associates is its chief characteristic. It is compared to the water purifying gem of the universal monarch. This particular gem; when thrown into water, causes mud and water-weeds to subside. The water is consequently purified. In the same way Saddhā purifies the mind of its stains.

This Saddhā is not blind faith. It is confidence based on knowledge.

One might question whether a non-Buddhist could also possess this Saddhā.

Atthasālinī raises this very question and provides an answer which is rather unsatisfactory and inadequate.

“Do men of false opinions not believe in their own teachers?” questions Venerable Buddhaghosa. His answer is:—

“They do. But that is not Saddhā; it is a mere acquiescence in words (Vacanasampaṭicchanamattameva).”

If Saddhā is limited only to Buddhists, what shall we say when a non-Buddhist places his faith or confidence in his teacher? Surely his mind also gets purified to some extent when he thinks of his particular religious teacher.

Could it be Diṭṭhi-false view? Then it is immoral (Akusala). In such a case there is no occasion for a non-Buddhist to experience a moral consciousness.

Would it not be more correct to say that Saddhā is mere confidence or faith, instead of restricting to the Triple Gem?

Dhammasaṅganī explains Saddhā as follows:—

"The faith which on that occasion is trusting in, the professing confidence in, the sense of assurance, faith, faith as a faculty and as a power:"

(Buddhist Psychology, p. 14.)

Saddhā is also apprehension intuitively of experience or knowledge gathered in past births.

30. Sati—Derived from √ sar, to remember.

Sati does not exactly correspond to the Western conception of memory. Mindfulness is a better equivalent for Sati. It has to be developed. In the Satipaṭṭhāna Sutta are described in detail various methods to develop this Sati. When it is highly developed one acquires the power of remembering past births. It is this Sati that is regarded as one of the factors of the Noble Eightfold Path.

Sati tends to present before oneself good things without allowing them to be forgotten. Its chief characteristic is 'not floating away' (apilāpana). Unlike pumpkins and pots that float on water, Sati plunges into the object of thought.

It should be noted that this particular Sati is not

found in immoral types of consciousness.

What is found in immoral consciousness is Micchā Sati (wrong mindfulness.)

Dhammasaṅganī explains Sati as follows:—

"The mindfulness which on that occasion is recollecting, calling back to mind; the mindfulness which is remembering, bearing in mind the opposite of superficiality and of obliviousness; mindfulness as faculty: mindfulness as power, right mindfulness".

(Buddhist Psychology, p. 16).

Commenting on Sati, Mrs. Rhys Davids says:—

"Buddhaghosa's comment on Sati, in which he closely follows and enlarges on the account in Mil. 37, 38, shows that the traditional conception of that aspect of consciousness had much in common with the Western modern theory of conscience or moral sense. Sati appears under the metaphor of an inward mentor, discriminating between good and bad and prompting choice. Hardy went so far as to render it by 'conscience', but this slurs over the interesting divergencies between Eastern and Western thought. The former is quite unmystical of the subject of Sati. It takes the psychological process or representative functioning (without bringing out the distinction between bare memory and judgment), and presents the same under an ethical aspect."

(Buddhist Psychology, p. 16.)

31. Hiri & Ottappa—See Ahirika and Anottappa

32. Alobha—

This is opposed to Lobha (See Ch. 1, note 9).

Dāna or generosity is implied thereby. This is a positive virtue involving active altruism. It is one of the three roots of good. Like a drop of water that runs off a lotus leaf without adhering to it, non-adhesion to an object is its chief characteristic.

33. Adosa—

This is opposed to Dosa (See Ch. 1. note 9). It is not mere absence of hatred or aversion, but is a positive virtue.

Adosa is synoymous with Mettā, Loving-kindness, which is one of the four Illimitables.

Readers will note that in enumerating the Illimitables only two are mentioned, viz.—Karuṇā and Muditā. The reason being that Mettā is implied by this Adosa; and Upekkhā, by Tatramajjhattatā, equanimity.

Adosa is also one of the three roots of good. Like an agreeable friend, absence of churlishness or coarseness (caṇḍikka) is its chief characteristic.

34. Three Roots of Good:—

Alobha, Adosa and Amoha are the three roots of good. Amoha is not mentioned amongst the nineteen Beautiful Cetasikas because it is implied by Paññā-wisdom.

Atthasālinī gives a vivid description of these three virtues as follows:

"Of these three, Alobha has the characteristic of non-adhesion of the mind to an object, or of not sticking like a drop of water on a lotus leaf. Its function is non-appropriation like an emancipated Bhikkhu (Arahant). Its manifestation is detachment like a man fallen in filth.

"Adosa has the characteristic of non-churlishness or non-resentment like an agreeable friend. Its function is the suppression of annoyance or feverishness like sandal wood. Its manifestation is loveliness like the full moon. The characteristic, function, etc., of Amoha have been explained in connection with the term Paññindriya (Faculty of Wisdom). Of these three, again, Alobha is opposed to the taint of selfishness, Adosa to that of impurity (dussīlya), Amoha to the non-development of moral conditions.

"Alobha is the cause of generosity, Adosa of morality, Amoha of meditation.

"Through Alobha what is in excess is not taken, for the greedy take what is in excess. Through Adosa what is not less is taken, for the hateful take what is less. Through Amoha what is unperverted is taken, for the deluded take what is perverted. Through Alobha, one regards a manifest fault as such and admits it, but the greedy conceal it. Through Adosa one regards a manifest virtue as such and admits it, but the hateful efface it. Through Amoha, one regards what really is as such and admits it, but the deluded regard what is false as true, and what is true as false.

"Through Alobha there is no sorrow arising from separation of the beloved, for affection is the intrinsic nature

of the greedy as well as the inability to bear the separation from the beloved. Through Adosa there arises no sorrow from association with the unbeloved since disagreeableness is the intrinsic nature of the hateful as well as the inability to bear the association with the unbeloved. Through Amoha there arises no sorrow from not getting what one desires, for it is the intrinsic nature of the deluded to think— 'From where could it be got?' etc.

"Through Alobha there arises no sorrow from rebirth, since the former is opposed to craving and the latter is the root of craving. Through Adosa there arises no sorrow from decay, since the intensely hateful become quickly aged. Through Amoha there is no sorrow from death, for a bewildered death is painful. There is no such death for the undeluded.

"There is harmonious living to the lay people through Alobha, to the recluses through Amoha, and to all through Adosa.

"In particular through Alobha there is no rebirth in the plane of Petas, since beings are generally born amongst Petas through craving. Alobha is the antithesis of craving. Through Adosa there is no rebirth in the Niraya (Woeful State). Through hate, which is of a churlish nature, beings are born in woeful states resembling hatred. Adosa is the antithesis of hatred, Through Amoha there is no rebirth in the animal plane. Due to utter delusion through ignorance, beings, are born amongst animals. Amoha is the antithesis of ignorance.

"Of them Alobha dissuades attraction from lust; Adosa from recoiling through hate; Amoha from stolid indifference through ignorance.

"Moreover through these three there arise respectively these three notions—those of renunciation, non-anger, and harmlessness; and those of loathsomeness, immeasurableness, and fundamental elements (Dhātu).

"Through Alobha the extreme of indulgence in sensual pleasures is inhibited. through Adosa that of self-mortification. Through Amoha there is training according to the Middle Path.

"Similarly through Alobha the bodily bond of covetousness (Abhijjhā Kāyagantha) is destroyed, through Adosa that of illwill, and through Amoha the remaining two.

"The first two states of mindfulness are accomplished by the power of the first two, and the last two by the power of the third.

"Herein Alobha is conducive to health, for the unattached person does not resort to what is attractive but suitable—hence health ensues. Adosa is conducive to, youthfulness, for the unhateful person remains young for a long time, being not burnt by the fire of anger which causes wrinkles and grey hair. Amoha is conducive to longevity of life, for the undeluded person, distinguishing between what is agreeable and disagreeable, avoids the latter and adopts the former and lives long.

"Alobha is conducive to the acquisition of wealth, for by generosity wealth is obtained. Adosa is conducive to the

acquisition of friends, for by loving-kindness friends are won and are not lost.

“Amoha is conducive to personal achievements, for the undeluded person, doing only what is beneficial to himself, regulates his own self.

“Alobha is conducive to divine life, Adosa to Brahma life, and Amoha to Aryan life.

“Through Alobha one is at peace with his acquisition of wealth amongst beings and things belonging to one’s party, for through their destruction there is no grief caused to him by excessive attachment. Through Adosa amongst those belonging to other parties he is happy, for the inimical person is devoid of the feeling of illwill even amongst the hostile. Through Amoha he is happy amongst those who belong to a neutral party, for the undeluded person is devoid of all attachment.

“Through Alobha there is insight into impermanence, for the greedy person does not see impermanence in things that are impermanent, owing to his desire for enjoyment. Through Adosa there is insight into suffering, for one with a loving disposition has abandoned that grasping, the cause of vexation, and sees things as sorrowful. Through Amoha there is insight into soullessness, for the undeluded person is skilful in understanding things as they truly are. He sees the guideless fivefold group as guideless.

“As insight into impermanence and so on is brought about by these three states, so are these states brought about by insight into impermanence and so on.

"Through insight into impermanence there is Alobha; through insight into sorrow, Adosa; through insight into soullessness, Amoha.

"Who indeed knowing well that this is impermanent would develop a desire for it? Who indeed perceiving ill in things would develop another ill caused by exceedingly violent anger? Who indeed realising the emptiness of a soul would again fall into utter delusion?

(Atthasālinī — pp. 137–139. See The Expositor Vol. i, pp. 167–170.)

35. Tatramajjhattatā—

Lit., tatra = there, i.e., with respect to objects; majhattatā = middleness, that is, equipoise.

Impartial view of objects is its chief characteristic. It is compared to a charioteer who views equally a pair of well-trained horses.

Tatramajjhattatā and Upekkhā (equanimity) are sometimes used as synonymous terms. It is this Tatramajjhattatā that is regarded as Upekkhā of the four Illimitables. Hence Upekkhā does not occur amongst the Illimitables. It is this Tatramajjhattatā that is raised to the dignity of a Bojjhaṅga, one of the seven factors of Enlightenment. Tatramajjhattatā has also to be distinguished from hedonic Upekkhā or indifference. At times both these mental states simultaneously arise in the same consciousness, e.g., in all Upekkhāsahagata Kusala Cittas.

This Tatramajjhattatā is regarded both as an intellec-

tual and ethical Upekkhā. (See Ch. 1. note 42.)

36. Kāya Passaddhi & Citta–Passaddhi—

Passaddhi is composed of pa + √ sambh, to calm, to be tranquil.

Pa + sambh + ti = passadhti = passaddhi. Passaddhi is tranquillity, calmness, quietude, serenity.

The chief characteristic of Passaddhi is the suppression or the allaying of feverishness of passions (Kilesadaratha-vūpasama). It is like the cool shade of a tree to a person affected by the sun's heat. Passaddhi is opposed to Uddhacca, restlessness, or excitement. When highly developed it becomes a factor of Enlightenment (Bojjhaṅga).

This tranquillity is twofold, viz., tranquillity of Kāya and Citta. Here Kāya is not used in the sense of material body. It is the body of psychic factors—namely, Vedanā (feeling), Saññā) (perception), and Saṅkhārā (mental states). It should be understood that Kāya is used in the same sense in the subsequent cetasikas. Citta connotes the whole consciousness. The difference therefore lies between psychic factors and consciousness as a whole. The same explanation applies to the other pairs as well.

37. Kāya–Lahutā & Citta–Lahutā—

Derived from Laghu, light, quick. (Skt. Laghutā). Lahutā is bouyancy or lightness. Suppression of the heaviness of the mind and mental factors is its chief characteristic. It is like the laying down of a heavy burden. It is opposed to Thīna

and Middha—sloth and torpor—which cause heaviness and rigidity in mental factors and consciousness.

38. Kāya–Mudutā & Citta–Mudutā—

The chief characteristic of Mudutā is the suppression of stiffness and resistance. It removes stiffness and becomes pliable in receiving objects. It is compared to a skin that is well moulded by applying oil, water, etc. It. is opposed to false views and conceit (Diṭṭhi and Māna) which cause stiffness.

39. Kāya–Kammaññatā & Citta–Kammaññatā—

Kamma + nya + tā = Kammanyatā = Kammaññatā. Lit., workableness or serviceableness.

Its chief characteristic is the supression of unserviceableness or unworkableness of consciousness and its factors. It is like a heated metal made fit for any use. It is opposed to all the remaining Hindrances. Atthasālinī states that these two allied concomitants produce serenity (Pasāda) in propitious things, and are adaptable like pure gold, for beneficial works.

40. Kaya–Pāguññatā & Citta–Pāguññatā—

This is proficiency or skilfulness. Its chief characteristic is the suppression of sickness of mind and its concomitants. It is opposed to such passions as faithlessness etc.

41. Kāyujjukatā & Cittujjukatā—

This is straightness or rectitude, and is opposed to crook-

edness, deception and craftiness. Its chief characteristic is straightness.

42. All these 19 concomitants are common to all types of moral consciousness, unlike the immoral concomitants which do not arise in an immoral consciousness *in toto*. No moral consciousness arises without all of them. Along with this 'Beautiful' group some other moral concomitants may arise according to the type of Consciousness.

43. Virati—

Vi + √ ram, to delight in. Virati is refraining from, delighting in, i.e., abstinence.

According to the Atthasālinī there are there kinds of Virati—namely, Sampatta-Virati, Samādāna-Virati, and Samuccheda-Virati.

Sampatta-Virati is abstaining from evil as occasion arises considering one's birth, age, education, etc.

Samādāna-Virati is abstaining from evil in accordance with one's observances. For example, a Buddhist would abstain from killing, stealing, etc., as he observes the precepts not to kill etc.

Samuccheda-Virati is the abstinence of an Ariyan Disciple by completely eradicating all the roots of evil.

In the case of the former two, violation of good principles is possible; but in the case of Arahants it is not, because they have destroyed all passions.

Here are enumerated three Abstinences pertaining to wrong speech, wrong actions, and wrong livelihood.

Strictly speaking, these three mental concomitants collectively arise only in the Supramundane consciousness (Lokuttara Citta). In other cases they arise separately because there are three Cetanās.

These three when present in the Lokuttara Citta are regarded as Factors of the Path (Magganga), and they constitute Sila (Morality). Sammā-Diṭṭhi and Sammā Sankhappa which constitute Paññā (Wisdom) are implied by Paññindriya and Vitakka-Cetasikas respectively. Sammā Vāyāma, Sammā Sati, and Sammā Samādhi which constitute Samādhi (Concentration) are implied by Viriya, Sati, and Ekaggatā Cetasikas respectively.

Sammā Vācā deals with abstinence from false speech (Musāvāda), slandering (Pisunavācā), harsh speech (Pharusavācā) and frivolous talk (Sampapphalāpa).

Sammā Kammanta deals with abstinence from killing (Pānātipāta), stealing (Adinnādāna), and sexual misconduct (Kāmesu Micchācāra).

Sammā Ājiva deals with abstinence from selling poison, intoxicants, weapons, slaves and animals for slaughter.

44. Appamaññā—

As the object of these virtues is the infinite number of beings, they are called Appamaññā, lit., illimitable (Skt. Aprāmānya). They are also- called Brahma vicara—Sublime Modes of Living.

Mettā, Karūṇā, Muditā, and Upekkhā are these four Illimitables.

As explained above Mettā and Upekkhā are represented by Adosa and Tatramajjhattatā. Hence only two are mentioned here.

45. Mettā—

Derived from √ mid, to soften, to love. According to Saṃskrt mitrasya bhāvah = Maitri; state of a friend. That which softens the mind, or friendly disposition is Mettā.

Goodwill, benevolence, loving-kindness are suggested as the best renderings. Mettā is not carnal love or affection. The direct enemy of Mettā is hatred or illwill (Kodha), its indirect enemy is affection (Pema). Mettā embraces all beings without exception. The culmination of Mettā is the identification of oneself with all beings (Sabbattatā).

Mettā is the sincere wish for the good and welfare of all. It discards illwill.

Benevolent attitude is its chief characteristic.

46. Karuṇā—

√ Kar, to do, to make + uṇā.

That which makes the hearts of the good quiver when others are afflicted with sorrow is Karuṇā. That which dissipates the sufferings of others is Karuṇā.

The wish for the removal of sufferings of others is its chief characteristic. Its direct enemy is wickedness (Hiṃsā) and its indirect enemy is grief (Domanassa). Karuṇā embraces sorrow-afflicted beings. It discards cruelty.

47. Muditā—

Derived from √ mud, to be pleased.

It is not mere sympathy but appreciative joy. Its direct enemy is jealousy and its indirect enemy is exultation (Pahāsa). Its chief characteristic is happy acquiescence in others' prosperity (Anumodanā). Muditā embraces prosperous beings. It discards dislike (Arati), and is the congratulatory attitude of a person.

48. Upekkhā—

Upa = impartially, justly + √ ikkh, to see, to view, to look.

Upekkhā is to view impartially, i.e., neither with attachment nor with aversion. It is the balanced state of mind. Its direct enemy is passion (Rāga), and its indirect enemy is unintelligent indifference. Attachment and aversion are eliminated by Upekkhā. Impartial attitude is its chief characteristic.

Here Upekkhā does not mean mere neutral feeling, but a sterling virtue is implied thereby. Equanimity is the closest equivalent. That term, too, conveys only one aspect of Upekkhā. (See ch. 1, notes 10, 42). It is this Upekkhā that is elevated to a Bojjhaṅga factor.

Upekkhā embraces all good and bad ones, loved and unloved ones, agreeable and disagreeable things, pleasure and pain and all such similar opposite pairs.

49. The following illuminating note by Mrs. Rhys Davids on these four virtues is well worth reading.

“On these four great exercises, see Rhys Davids, S.B.E. xi 201, n.; and on their emancipating efficacy, M. i. 38. Buddhaghosa again refers to the reader to his Visuddhi Magga for a more detailed commentary (vide chap. ix., and of Hardy, ‘Eastern Monachism’, p. 243 et seq.)…. The object of thought (Ārammaṇa) in this connexion will be ‘limited’ if the student dwells in love etc., on but a restricted number of beings; ‘infinite’ if his heart embraces vast numbers.

“The commentator has not a little to say in the present work, however, on the nature and mutual relations of the ‘Abodes’ (pp. 193–195). First, the characteristics of each are fully set forth, together with their false manifestation (Vipatti). Clinging (Sinehasambhavo) is the Vipatti of love, the essential mark of which is the carrying on of beneficent conduct etc. Tears and the like are less truly characteristic of pity (Karuṇā) than is the bearing and relieving the woes of others. Laughter and the like are less genuine expressions of sympathy (Muditā) than is appreciation of what others have achieved. And there is a condition of disinterestedness (Upekkhā) which is prompted by ignorance, and not by that insight into the karma of mankind which can avail to calm the passions.

“He next designates the four antisocial attitudes which are to be extirpated by these ethical disciplines taken in order—illwill (Vyāpāda), cruelty (Vihesa), aversion (Arati), and passion (Rāga)—and shows how each virtue has also a second vice opposed to it. This he terms its near enemy, as being less directly assailed by it than its

ethical opposite, the latter resembling an enemy who has to lurk afar in the jungle and the hills. Love and vengeful conduct cannot coexist. To prevail in this respect, let love be developed fearlessly. But where love and its object have too much in common, love is threatened by lust. On this side let love be guarded well. Again the near enemy to pity, more insidious than cruelty, is the self-pity pining for one has not got or has lost—a low, profane melancholy. And the corresponding worldly happiness in what one has, or in consequence of obliviousness as to what one has lost, lies in wait to stifle appreciation of the good fortune of others. Lastly, there is the unintelligent indifference of the worldling who has not triumphed over limitations nor mastered cause and effect, being unable to transcend external things.

"The remainder of his remarks are occupied with the necessary sequence in the four Abodes, and the importance of observing method in their cultivation, and finally with their other technical appellation of Appamaññā or infinitudes. In this connexion he repeats the touching illustration given in Hardy (op. Cit., 249) of the mother and the four children. Her desire for the growth of the infant is as Mettā; for the recovery of the sick child as Karuṇa; for the maintenance of the gifts displayed by the youth as Muditā; while her care not to hinder the career of her grown-up son is as Upekkhā.

"It may be remarked, by the way, that when Hardy, with a foreigner's want of Muditā, calumniates the Bud-

dhist mendicant (p. 250) as one who thinks about the virtues of solidarity without practising them, he quite forgets that these exercises are but preparations of the will for that ministering to the intellectual needs of others to which the recluse's life was largely devoted, and the importance of which the Western, in his zeal for material forms of charity, does not even now appreciate at its real value. And Buddhism did not believe in giving the rein to good impulses unregulated by intellectual control."

(Buddhist Psychology, pp. 65–67).

50. Paññindriya—

Pa = rightly; ñā, to know. Paññā, literally, means right knowing.

Its chief characteristic is understanding as it really is or irresistible understanding, i.e., penetrative knowledge (Yathāsabhāva — paṭivedho vā akkhalita — pativedho).

As Paññā dominates in understanding the real nature and as it overcomes ignorance, it is called a controlling faculty (Indriya).

In Abhidhamma Ñāṇa, Paññā, and Amoha are used as interchangeable terms. In types of consciousness connected with knowledge (Ñāṇa-sampayutta) the reference is to this Paññā. By Amoha, one of the three moral roots, is also meant this Paññā. As one of the four means of accomplishing one's ends (Iddhipāda) it assumes the name of Vīmāṃsā (lit., examination). When purified by Samādhi Paññā assumes the honourable role of Abhiññā (Higher

Knowledge). Highly developed Paññā is elevated to the state of a Bojjhaṅga—Dhammavicaya (Investigation of the Truth) and Maggañga—Sammā Diṭṭhi, Right View. The culmination of Paññā is the Omniscience of a Buddha.

Paññā, in the strictest sense of the term, is seeing things as they truly are, i.e., in the light of Anicca (impermanence), Dukkha, (sorrow), and Anattā, (soullessness).

Reason, intellect, insight, knowledge, wisdom, intelligence—all convey some aspects of Paññā, but none of them exactly corresponds to the Pāli term. Both knowledge and wisdom are employed here according to the context.

Mrs. Rhys David's comment on this important term is interesting. She writes:—

"To fit the term Paññā with its approximate European equivalent is one of the cruces of Buddhist philosophy. I have tried in turn reason, intellect, insight, science, understanding and knowledge. All of these have been, and are, used in the literature of philosophy with varying shades of connotation, according as the sense to be conveyed is popular and vague, psychological and precise or transcendental and—*passez-moi le mot*—having precise vagueness.

"And each of them might, with one implication or another, represent Paññā. The main difficulty in choice lay in determining whether, to the Buddhist, Paññā stood for mental function, or for the aggregate product of certain mental functioning, or for both. When all the allusions to Paññā in the Sutta Pitaka have been collated, a final trans-

lation becomes possible. Here it must suffice to quote two. M. i. 292, he who has Paññā (Paññavā) is declared in virtue thereof to understand (Pajānāti) the nature of the phenomenon of pain or ill (the Four Noble Truths). In D. i. 124 Gotama asks: what is this Paññā? and himself sets out its content as consisting in certain intellectual attainments, viz., the Jhānas, insight into the nature of impermanence, the mental image of one's self, the power of Iddhi, the cosmic Ear, insight into other minds, into one's own past lives, the cosmic Eye, and the elimination of all vitiating tendencies. Buddhaghosa also(Visuddhi Magga Ch. xiv.) distinguishes Paññā from Saññā and Viññāna. He describes it as adequate to discern not only what these can, viz., sense-objects and the Three Marks (impermanence, pain and non-substantiality) respectively, but also the path. For him, then, it might be called intellect 'at a higher power'. And in Gotama's reply, all those terms are described in terms of intellectual process. Nevertheless, it is clear that the term did not stand for bare mental process of a certain degree of complexity, but that it also implied mental process as cultivated in accordance with a certain system of concepts objectively valid for all Buddhist adepts. Hence I think it best to reject such terms as reason, intellect., and understanding, and to choose wisdom, or science, or knowledge, or philosophy. Only they must be understood in this connexion as implying the body of learning as assimilated and applied by the intellect of a given individual."

(Buddhist Psychology. pp. 17–18).

Different Combinations of Mental States

§ 3 Tesaṃ cittāviyuttānaṃ[39] — yathāyogam'ito paraṃ
Cittuppādesu[40] paccekaṃ — sampayogo pavuccati
Satta sabbattha yujjanti — Yathāyogaṃ pakiṇṇakā
Cuddasā'kusalesv'eva — sobhanesv'eva sobhanā.

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§ 3. The combination of each of these thought-adjuncts in different types of consciousness will hereafter be dealt with accordingly.

Seven are linked with every type of consciousness. The (six) Particulars are linked accordingly. The fourteen are linked only with the Immorals, the (nineteen) Beautiful, only with the Beautiful.

§ 4. Kathaṃ?

Sabbacittasādhāraṇā tāva satta cetasikā sabbesu'pi ek'ūnanavuti-cittuppādesu labbhanti.

Pakiṇṇakesu pana:—

(a) Vitakko tāva dvipañcaviññāṇa vajjitakāmāvacaracittesu c'eva ekādasasu paṭhamajjhānacittesu cā'ti pañcapaṇṇāsacittesu uppajjati.

(b) Vicāro pana tesu c'eva ekādasasu dutiyajjhānacittesu c'āti chasaṭṭhi cittesu jāyati.

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39. *Cittaviyutta*—Lit., inseparable from consciousness i. e., *Cetasikas*—mental states.

40. *Cittuppādo*—Lit., genesis of consciousness. Here the compound term applies to consciousness alone; in other cases both to consciousness and its adjuncts.

(c) Adhimokkho dvipañcaviññāṇavicikicchāvajjita-cittesu.

(d) Viriyaṃ pañcadvārāvajjana—dvipañcaviññaṇa—sampaṭicchana—santīraṇa—vajjitacittesu.

(e) Pīti domanass'upekkhāsahagata—kāyaviññāṇa-catutthajjhāna—vajjitacittesu.

(f) Chando ahetuka—momūhavajjitacittesu labbhati,

§ 5. Te pana cittuppādā yathākkamamaṃ:—

Chasaṭṭhi pañcapaññāsa — ekādasa ca soḷasa
Sattati vīsati c'eva — pakiṇṇakavivajjitā
Pañcapaññāsa chasaṭṭhiṭṭhasattati tisattati
Ekapaññāsa c'ekūna — sattati sapakiṇṇakā.

§ 4. In what way?

In the first place, the seven mental states common to every consciousness are found in all the eighty-nine types of consciousness.

Among the "Particular" mental states:—

(a) "Initial Application"[41] arises in fifty-five types of consciousness, to wit;

i. In all types of Kāmāvacara consciousness, excluding the twice fivefold sense-consciousness. (54 – 10 = 44)

ii. Also in the eleven types of first Jhāna consciousness. (44 + 11= 55)

41. *Vitakka* does not by nature occur in the ten types of moral and immoral resultant sense-consciousness. It has been eliminated in the Higher Jhānas by means of concentration.

(b) "Sustained Application" arises in sixty-six types of consciousness, to wit: In those fifty-five and in the eleven types of second Jhāna consciousness. (55 + 11 = 66)

(c) "Decision" arises in all types of consciousness, excluding the twice fivefold sense-consciousness and consciousness, accompanied by "Doubt" (89 – 11 = 78)

(d) "Effort" arises in all types of consciousness, excluding the sense-door directing consciousness, twice fivefold sense-consciousness, receiving consciousness, and investigating consciousness. (89 – 16 = 73)

(e) "Joy" arises in all types of consciousness, excluding those accompanied by displeasure, and indifference (equanimity), body-consciousness,[42] and the fourth Jhāna consciousness. (121 – (2 + 55 + 2 + 11) = 51)

(f) "Conation" arises in all types of consciousness, excluding the Ahetukas and the two modes of consciousness accompanied by delusion. (89 – 20 = 69)

§ 5. Those types of consciousness in order are:—

Sixty-six, fifty-five, eleven, sixteen, seventy, and twenty without the Particulars.

Fifty-five, sixty-six, seventy-eight, seventy-three, fifty-one, sixty-nine are with the Particulars.[43]

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42. Body-consciousness—viz., that which is accompanied by pain and that by bliss (*Dukkha and Sukha*).

43. At the end of the section the definite number of Cittas in which the Particulars are not found and found is given. It should be noted that some numbers refer to the total of 121, and some to 89.

(Akusala Cetasikā)

§ 6. (a) Akusalesu pana Moho, Ahirikaṃ, Anottapaṃ, Uddhaccaṃ c'āti cattāro'me cetasikā sabbākusalasādhāraṇā nāma. Sabbesu'pi dvādasākusalesu labbhanti.

(b) Lobho aṭṭhasu lobhasahagatesv'eva labbhati.

(c) Diṭṭhi catusu diṭṭhigatasampayuttesu.

(d) Māno catusu diṭṭhigatavippayuttesu.

(e) Doso, Issā, Macchariyaṃ, Kukkuccaṃ ca dvīsu paṭighacittesu.

(f) Thīnaṃ, Middhaṃ pañcasu sasaṅkharikacittesu.

(g) Vicikicchā vicikicchāsahagatacittey'eva labbhatī'ti.

§ 7. Sabbāpuññesu cattāro—lobhamūle tayo gatā
Dosamūlesu cattāro—sasaṅkhāre dvayaṃ tathā

Vicikicchā vicikicchācitte c'āti catuddasa
Dvādasākusalesv'eva—sampayujjanti pañcadhā

Immoral Mental States

§ 6. (a) Of the Immoral mental states these four[44]

44. The root of every evil is *Moha* (ignorance), because the evil-doer is not aware of the evil consequences. With it are associated shamelessness to commit the evil and disregard for the effects that follow. There is a certain amount of restlessness of the mind when an evil is committed.

— namely, Delusion, (Moral) Shamelessness, (Moral) Fearlessness, and Restlessness are common to every Immoral consciousness.

(b) Attachment is found only in the eight types of consciousness rooted in attachment.

(c) Misbelief[45] is found in the four types of consciousness accompanied by wrong view.

(d) Conceit[46] is found in the four types of consciousness dissociated with wrong view.

(e) Hatred, Jealousy, Avarice, and Worry[47] are found in the two types of consciousness accompanied by illwill.

(f) Sloth and Torpor[48] are found in the five types of prompted consciousness.

(g) Doubt is found only in the type of consciousness accompanied by doubt.

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45. As Diṭṭhi gives rise to the conception of "my" and "mine" connected with oneself, it occurs in the consciousness rooted in attachment.

46. *Māna* too originates with the "I"–conception connected with oneself. As such it also is present only in types of consciousness rooted in attachment. Nevertheless, both *Diṭṭhi* and *Māna* do not arise simultaneously in one particular consciousness. Where there is *Diṭṭhi* there is no *Māna*. Commentaries compare them to two fearless lions that cannot live in one den. *Māna* may arise in those four types of consciousness dissociated with *Diṭṭhi*. But it does not follow that *Māna* is ever present in them.

47. These four cannot arise in consciousness rooted in attachment because there is some form of aversion in them instead of any kind of clinging. Even *Macchariya* is a kind of aversion to other's vying with oneself.

48. *Thina* and *Middha* are by nature opposed to adaptability. They lack the urge. As such they cannot arise in types of consciousness that are unprompted (*Asankharika*) which are naturally keen and active. They appear only in types of prompted consciousness.

(Summary)

§ 7. Four are found in all Immorals, three in those rooted in attachment, four in those rooted in illwill, and so are two in the prompted.

Doubt is found in the consciousness accompanied by doubt. Thus the fourteen are conjoined only with the twelve Immorals in five ways.

(Sobhana Cetasikā)

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§ 8. (a) Sobhanesu pana sobhanasādhāraṇā tāva ek'ūna vīsati cetasikā sabbesu pi ek'ūnasaṭṭhisobhana-cittesu saṃvijjanti.

(b) Viratiyo pana tisso'pi Lokuttaracittesu sabbathā'pi niyatā ekato'va labbhanti. Lokiyesu pana Kāmāvacarakusalesv' eva kadāci sandissanti visuṃ visuṃ.

(c) Appamaññayo pana dvādasasu pañcamajjhānavajjitamahaggatacittesu c'eva Kāmāvacarakusalesu ca sahetukakāmāvacarakiriyācittesu c'āti aṭṭhavisaticittesv' eva kadāci nānā hutvā jāyanti. Upekkhāsahagatesu pan'ettha Karunā Muditā na santi'ti keci vadanti.

(d) Paññā pana dvādasasu ñāṇasampayuttakāmāvacaracittesu c'eva sabbesu pañcatiṃsamahaggatalokuttaracittesu c'āti sattacattāḷīsa cittesu sampayogaṃ gacchatī'ti.

§ 9. Ek'ūnavīsati dhammā jāyant'ekūnasaṭṭhisu
Tayo soḷasacittesu aṭṭhavisatiyaṃ dvayaṃ

Paññā pakāsitā sattacattāḷīsavidhesu'pi
Sampayuttā catuddhv'evaṃ sobhanesv' eva sobhanā

(Beautiful Mental States)

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§ 8. (a) Of the Beautiful, at first, the nineteen mental states common to the Beautiful are found in all the fifty-nine types of Beautiful consciousness.

(b) The three Abstinences are definitely obtained all at once in all places in the Supramundane types of consciousness. But in the mundane Sense-sphere Moral types of consciousness they are at times present severally. (8 + 8 = 16)

(c) The Illimitables arise at times differently in twenty-eight types of consciousness—namely, the twelve Sublime types of consciousness, excluding the fifth Jhānas, the eight Moral types and the eight Sahetuka Functional types of Sense-sphere consciousness. Some, however, say that Compassion and Appreciative Joy are not present in the types of consciousness accompanied by Upekkhā (Equanimity or Indifference). (12 + 8 + 8 = 28)

(d) Wisdom goes into combination with forty-seven types of consciousness—namely, the twelve kinds of Sense-sphere consciousness accompanied by wisdom, all the thirty-five Sublime and Supramundane consciousness. (12 + 35 = 47)

§ 9. Nineteen states arise in fifty-nine, three in sixteen, two in twenty-eight types of consciousness.

Wisdom is declared to be in forty-seven types. Beautiful are only in the Beautiful. Thus they are combined in four ways.

(Cetasikarāsi Saṅgaho)

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§ 10. Issā-Macchera-Kukkucca—Viratī Karuṇādayo
Nānā kadāci Māno ca—Thīna-Middhaṃ tathā saha
Yathā vuttānusārena—sesā niyatayogino
Saṅgahañ ca pavakkhāmi—tesaṃ’ dāni yathārahaṃ.
Chattiṃsānuttare dhammā—pañcatiṃsa mahaggate
Aṭṭhatiṃsā’pi labbhanti—Kāmāvacarasobhane.
Sattavīsatyapuññamhi—dvādasāhetuke’ti ca
Yathāsambhavayogena—pañcadhā tattha saṅgaho.

(Lokuttara—Cittāni)

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§ 11. Katham?

(a) Lokuttaresu tāva aṭṭhasu paṭhamajjhānikacittesu Aññasamānā terasa cetasīkā Appamaññāvajjitā tevīsati Sobhanacetasikā c’āti chattiṃsa dhammā saṅgahaṃ gacchanti.

(b) Tathā Dutiyajjhānikacittesu Vitakkavajjā.

(c) Tatiyajjhānikacittesu Vitakka-Vicāravajjā.

(d) Catutthajjhānikacittesu Vitakka-Vicāra-Pītivajjā.

(e) Pañcamajjhānikacittesu’pi Upekkhāsahagatā te-eva saṅgayhanti’ti sabbathā’ pi aṭṭhasu Lokuttaracittesu Pañcamajjhānavasena pañcadhā’va saṅgaho hotī ‘ti.

Chattiṃsa pañcatimsa ca—catuttiṃsa yathākkamaṃ
Tettiṃsadvayam iccevaṃ—pañcadhānuttare ṭhitā.

Contents of Different Types of Consciousness

§ 10. Jealousy, Avarice, Worry, Abstinences (three) Compassion, Appreciative Joy, and Conceit arise separately and occasionally. So are Sloth and Torpor in combination.

The remaining factors, apart from those mentioned above (52 – 11 = 41), are fixed adjuncts. Now I shall speak of their combination accordingly.

Thirty-six factors arise in the Supramundane, thirty-five in the Sublime, thirty-eight in the Kāmāvacara Beautiful.

Twenty-seven in the Demeritorious, twelve in the Rootless. According to the way they arise their combination therein is fivefold.

Supramundane Consciousness

§ 11. How?

(a) At first in the eight types of Supramundane first Jhāna types of consciousness thirty-six factors enter into combination namely, thirteen Aññasamānas, and twenty-three Beautiful mental factors, excluding the two Illimitables[49] (13 + 23 = 36)

49. Because their objects are living beings, while the Lokuttara consciousness has Nibbāna for its object.

(b) Similarly in the Supramundane Second Jhāna consciousness all the above, excluding Initial Application.[50]

(c) In the Third, (all those) excluding Initial Application and Sustained Application.

(d) In the Fourth (all those) excluding Initial Application, Sustained Application, and Joy.

(e) In the Fifth Jhāna type of consciousness which is accompanied by Equanimity, all those excluding Initial Application, Sustained Application, Joy, and Happiness.

Thus in every way fivefold is the synthesis of mental factors arising in the eight types of Supramundane consciousness according to the five Jhānas.

Respectively there are thirty-six, thirty-five, thirty-four, and thirty-three in the last two.

Thus in five ways they arise in the Supramundane.

Notes:

52. Aniyatayogi and **Niyatayogi—**

Of the 52 types of mental states eleven are called Aniyatayogi—unfixed adjuncts. They arise in different kinds of consciousness separately because their particular objects differ. They may or not arise in those types of consciousness to which they are allied. For instance, Issā, Macchariya, and Kukkucca must arise in a consciousness connected with aversion. One of the three must arise at one particular

50. *Vitakka* is eliminated in the 2nd Jhāna, The elimination of other factors In the remaining Jhānas should be similarly understood.

moment. All the three do not occur simultaneously. Besides they are not bound to be present in such a consciousness. So are the Three Abstinences, two Illimitables, Conceit, Sloth and Torpor.

The remaining 41 types are called Niyatayogi — fixed adjuncts. They invariably arise in those types of consciousness allied to them.

53. Abstinences—

These three are collectively found only in the Supramundane consciousness, as they constitute three of eight factors of the Noble Path. They cannot arise in the Rūpāvacara and Arūpāvacara, nor in the Kāmāvacara Vipāka and Kriyā Cittas. They deal with three forms of refraining from committing evil through word, deed, and livelihood. As such they arise separately only in the eight types of moral consciousness according to the abstinence from the particular evil.

These Abstinences appear in full force only in the Lokuttara-cittas, because the corresponding evils are completely eradicated by them. In the Kāmāvacarakusala-cittas there is only a temporary inhibition of evil.

As Kāmāvacara-Vipāka-cittas are merely effects they cannot arise in them. Since Kriyā-cittas are experienced only by Arahants, they do not arise in them. In the Rūpāvacara and Arūpāvacara planes they do not occur because the need for moral purification, the function of these abstinences, does not arise there.

54. Illimitables—

Of the four only two are mentioned here. The other two have already been dealt with in their respective places.

It should be noted that the objects of these Illimitables are beings. Therefore they cannot arise in the Supramundane consciousness which has for its object Nibbāna. This does not mean that Arahants and other Aryans do not possess these virtues. They are not present only in the Path and Fruit consciousness.

They do not occur in the fifth Jhāna as it is accompanied by Upekkhā—neutral feeling. In the Arūpacittas also they do not arise as they also are connected with Upekkhā. In the eight Kiriya Cittas, which the Arahants experience, they arise because the Arahants also radiate thoughts of Karunā and Muditā towards all beings.

(Mahaggata—Cittāni)

§ 12. Mahaggatesu pana (a) tīsu Paṭhamajjhānika-cittesu tāva aññasamānā terasa cetasikā Viratittayavajjitā dvāvīsati Sobhanacetasikā c'āti pañcatiṃsa dhammā saṅgahaṃ gacchanti. Karuṇā—Muditā pan'ettha paccekam'eva yojetabbā. Tathā (b) Dutiyajjhānikacittesu Vitakkavajjā, (c) Tatiyajjhānikacittesu Vitakka Vicāravajjā, (d) Catutthajjhānikacittesu Vitakka - Vicāra - Pītivajjā, (e) Pañcamajjhānikacittesu pana paṇṇarasasu Appamaññāyo na labbhantī'ti sabbathā'pi sattavīsati — Mahaggata cittesu pañcakajjhānavasena pañcadhā'va saṅgaho hotī'ti.

Pañcatiṃsa catuttiṃsa—tettiṃsa ca yathākkamaṃ
Dvattiṃsa c'eva tiṃseti—pañcadhā'va Mahaggate.

(Sublime Consciousness)

§ 12. (a) At first in the three (types of) Sublime First Jhāna consciousness thirty-five factors go into combination—namely, thirteen Aññasamānā mental factors, and twenty-two Beautiful mental factors, excluding the three Abstinences.[51] (13 + 22 = 35)

Here Compassion and Appreciative Joy should be combined separately.[52]

(b) Similarly in the Second Jhāna consciousness Initial Application is excluded. (c) In the Third Jhāna consciousness Initial Application and Sustained Application are excluded. (d) In the Fourth Jhāna consciousness Initial Application, Sustained Application, and Joy are excluded. (e) In the fifteen[53] (types of) Fifth Jhāna consciousness the Illimitables are not obtained.

In all the twenty-seven types of Sublime consciousness the combination is fivefold according to the five kinds of Jhānas.

There are respectively thirty-five, thirty-four, thirty-three, thirty-two, and thirty. Fivefold is the combination in the Sublime.

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51. They are found only in the Lokuttara Cittas and the Kāmāvacara Kusala Cittas.

52. Because they do not arise simultaneously as their objects vary.

53. i.e., 3 Fifth Jhānas and 12 Arūpa Jhānas. The Jhāna factors of the Arūpa Jhānas are identical. Illimitables do not occur in them because they are accompanied by Upekkhā.

Kāmāvacara—Sobhana—Cittāni

§ 14. (i) Kāmāvacara-sobhanesu pana kusalesu tāva pathamadvaye Aññasamānā terasa cetasikā pañcavīsati Sobhanacetasikā c'āti aṭṭhatiṃsa-dhammā saṅgahaṃ gacchanti.

Appamaññā Viratiyo pan'ettha pañca'pi paccekam'eva yojetabbā.

(ii) Tathā dutiyadvaye ñāṇavajjitā;

(iii) tatiyadvaye ñāṇasampayuttā pītivajjitā;

(iv) catutthadvaye ñāṇapītivajjitā. Te eva saṅgayhanti.

Kiriyacittesu'pi Virativajjitā. Tath'eva catusu'pi dukesu catudhā' va saṅgayhanti.

Tathā vipākesu ca Appamaññā-Virativajjitā. Te eva saṅgayhantī'ti sabbathā'pi catuvīsati kāmāvacara-sobhanacittesu dukavasena dvāsadhā'va saṅgaho hotī'ti.

§ 15. Aṭṭhatiṃsa sattatiṃsa — dvayaṃ
chattiṃsakaṃ subhe
Pañcatiṃsa catuttiṃsa — dvayaṃ
tettiṃsakaṃ kriye
Tettiṃsa pāke dvattiṃsa — dvayekatiṃsa-
kaṃ bhave
Sahetūkāmāvacara — puññapākakriyā mane

§ 16. Na vijjant'ettha virati — kriyāsu ca mahaggate
Anuttare appamaññā — kāmapāke dvayaṃ tathā
Anuttare jhānadhammā — appamaññā ca majjhime
Viratī ñāṇapīti ca — parittesu visesakā.

Sense-Sphere Beautiful Consciousness

§ 14. (i) At first, in the first two (types of) Sense-Sphere Beautiful consciousness[54] thirty-eight states go into combination—namely, thirteen Miscellaneous and twenty-five Beautiful mental states. (13 + 25 = 38)

The two Illimitables and the three Abstinences should be fitted in severally[55]—

(ii) Similarly in the second couplet all of them arise excluding Wisdom;
(iii) in the third couplet, associated with Wisdom, Joy is excluded;
(iv) in the fourth couplet Wisdom and Joy[56] are excluded.

In the Functional consciousness the three Abstinences are excluded.[57] Likewise in the four couplets they are

54. i. e., *Somanassasahagata Ñāṇasampayutta Asaṅkhārika* and *Sasaṅkhārika Citta*—Prompted and unprompted consciousness, accompanied by pleasure, and associated with wisdom.

55. Because they are not fixed adjuncts. They arise at different moments of conscious experience.

56. Being accompanied by Upekkhā.

57. Because the Arahants have completely eradicated the Abstinences.

combined in four ways.

Similarly in the Resultant consciousness they all arise except the Illimitables and the Abstinences.[58]

Thus in all the twenty-four types of Sense-Sphere Beautiful types of consciousness the combination is twelve-fold according to pairs.

§ 15. With respect to Sense-Sphere consciousness with roots—Moral, Resultant, and Functional—here arise in the Moral (first pair) thirty-eight, twice[59] thirty-seven (in the second and third pairs), and thirty-six (in the fourth pair). In the Functional thirty-five (in the first pair), twice thirty-four (in the second and third pairs), thirty-three (in the fourth pair). In the Resultant thirty-three (in the first pair), twice thirty-two (in the second and third pairs), thirty-one (in the fourth pair).

§ 16. Herein the Abstinences are not present in the Functional and Sublime consciousness.[60] So are Illimitables in the Supramundane and the two (Illimitables and Abstinences) in the Sense-Resultants.[61]

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58. Illimitables do not arise because they have limitless beings as the objects, while the Resultants are restricted to lesser objects.

    The Abstinences are absolutely moral. Hence they do not arise in a resultant consciousness. In the Supramundane Fruit consciousness they however arise because it is like a reflection of the Path consciousness.

59. i.e., thirty-seven in each of the second and third couplets.

60. i.e., in the Rūpāvacara Arūpāvacara planes. Because no occasion arises for such evil to spring up.

61. See p. 154, N. 54.

In the Highest the jhanā factors are distinctive;[62] in the Middle,[63] the Illimitables (and Jhanā factors[64]); in the Small,[65] the Abstinences, Wisdom, and Joy.[66]

Akusala Cittāni

§ 17. (i) Akusalesu pana lobhamūlesu tāva paṭha—me asaṅkhārike aññasamānā terasa cetasikā akusalasādhāranā cattāro c'āti sattarasa lobhadiṭṭhīhi saddhiṃ ekūnavīsati dhammā saṅgahaṃ gacchanti.

(ii) Tath'eva dutiye asaṅkhārike lobhamānena.

(iii) Tatiye tath'eva pītivajjitā lobha-diṭṭhihi saha aṭṭhārasa.

(iv) Catutthe tath'eva lobha-mānena.

(v) Pañcame paṭighasampayutte asaṅkhārike doso issā macchariyaṃ kukkuccañc' āti catūhi saddhiṃ pītivajjitā te eva vīsati dhammā saṅgayhanti. Issāmacchariya-kukkuccāni pan'ettha paccekam'eva yojetabbāni.

(vi) Sasaṅkhārikapañcake' pi tath'eva thīnamiddhena visesetvā yojetabbā.

62. The supramundane consciousness, when classified according to five Jhānas, differs with respect to Jhāna factors.

63. Rūpāvacara and Arūpāvacara.

64. *Ca* in the text includes Jhāna factors.

65. *Kāmāvacara*.

66. Morals differ from Resultants and Functionals on account of Abstinences. Morals and Functionals differ from Resultants on account of Illimitables. Respective couplets differ on account of Wisdom and Joy.

(vii) Chanda-pītivajjitā pana aññasamānā ekādasa akusalasādhāraṇā cattāro c'āti paṇṇarasa dhammā uddhaccasahagate sampayujjanti

(viii) Vicikicchāsahagatacitte ca adhimokkha virahitā vicikicchā sahagatā tath'eva paṇṇarasadhammā samupalabbhantī' ti sabbathā'pi dvādasākusalacittuppādesu paccekaṃ yojiyamānā' pi gaṇanavasena sattadhā'va saṅgahitā bhavantī'ti.

§ 18. Ekūnavīsaṭṭhārasa — vīsekavīsa vīsati
Dvāvīsa paṇṇarase'ti — sattadhā kusale ṭhitā.
Sādhāraṇā ca cattāro — samānā ca dasā pare
Cuddasete pavuccanti — sabbākusalayogino.

Immoral Consciousness

§ 17. (i) Now, in immoral consciousness, to begin with, in the first unprompted consciousness[67] nineteen mental states enter into combination—namely, thirteen unmoral concomitants, the four common immoral concomitants, making seventeen, together with attachment and misbelief. (13 + 4 + 2 = 19)

(ii) Similarly in the second unprompted consciousness[68] the same seventeen, together with attachment and conceit. (13 + 4 + 2 = 19)

67. i.e., *Somanassa sahagata diṭṭhigata sampayutta asaṅkhārika citta*—Unprompted consciousness, accompanied by pleasure, connected with misbelief.

68. i.e., the unprompted consciousness not connected with misbelief. Conceit and misbelief do not coexist.

(iii) Similarly in the third unprompted consciousness there are eighteen concomitants, together with attachment and misbelief but excluding joy.[69](12 + 4 + 2 = 18)

(iv) Similarly in the fourth (there are eighteen) with attachment and conceit. (12 + 4 + 2 = 18)

(v) In the fifth unprompted consciousness connected with aversion the above twenty concomitants, excluding joy,[70] are combined together with hatred, jealousy, avarice and worry. Of them jealousy, avarice and worry should be combined separately.[71] (12 + 4 + 4 = 20)

(vi) In the five types[72] of prompted consciousness the above concomitants should similarly be combined with this difference that sloth and torpor are included. (21; 21; 20; 20; 22)

(vii) In the type of consciousness connected with restlessness fifteen mental states occur—namely, eleven Aññasamānas excluding conation[73] and joy, and the four immoral Universals. (11 + 4 = 15)

(viii) In the type of consciousness connected with perplexity fifteen states are similarly obtained together with perplexity, but devoid of decision.[74] (10 + 4 + 1 = 15)

69. i.e., the unprompted consciousness accompanied by *Upekkhā* Joy does not coexist with indifference.

70. Joy does not coexist with aversion and grief.

71. Being unfixed mental adjuncts (*Aniyatayogino*). Their objects differ and they arise severally.

72. They are the four types of prompted consciousness rooted in attachment and the one rooted in aversion. Sloth and torpor are present only in the immoral prompted consciousness.

73. There is no *Chanda*, the will-to-do, as restlessness *is* predominant here.

74. *Adhimokkha*, the mental factor that dominates in deciding cannot exist in a perplexed mind.

Thus in all the twelve types of immoral consciousness synthesis becomes sevenfold when reckoned according to their different combinations.[75]

§ 17. Nineteen, eighteen, twenty, twenty-one, twenty, twenty-two, fifteen,—thus they stand in seven ways in the immoral consciousness.

Those fourteen mental states—namely, the four immoral universals, and ten unmorals,[76] are said to be associated with all the immoral types of consciousness.

Ahetuka Cittāni

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§ 19. Ahetukesu pana hasanacitte tāva chanda vajjitā Aññasamānā dvādasa dhammā saṅgahaṃ gacchanti.

Tathā votthapane chanda-pīti-vajjitā.
Sukhasantīraṇe chanda-viriya-vajjitā.
Manodhātuttikāhetukapaṭisandhiyugale chanda-pīti-viriya-vajjitā.
Dvipañcaviññaṇe pakiṇṇakavajjitā te y'eva saṅgayhanti'—ti sabbathā' pi aṭṭhārasasu ahetukesu gaṇanavasena catudhā'va saṅgaho hotī'ti.

75. (i) 1st and 2nd *Asaṅkhārika Citta* = 19; (ii) 3rd and 4th *Asaṅkhārika Citta* = 18; (iii) 5th *Asaṅkhārika Citta* = 20; (iv) 1st and 2nd *Sasaṅkhārika Citta* = 21; (v) 3rd and 4th *Sasaṅkhārika Citta* = 20; (vi) 5th *Sasaṅkhārika Citta* = 22; (vii) *Moha Citta* = 15.
Thus they divide themselves into seven classes according to numbering.

76. i.e., excluding *Chanda*, *Piti*, and *Adhimokha* from the 13 *Aññasamānas*.

§ 20. Dvādasekādasa dasa satta cā'ti catubbidho
Aṭṭhārasāhetukesu cittuppādesu saṅgaho.

Ahetukesu sabbattha satta sesā yathārahaṃ
Iti vitthārato vuttā tettiṃsavidha saṅgaho.

Itthaṃ cittāviyuttānaṃ sampayogañ ca saṅgahaṃ
Ñatvā bhedaṃ yathāyogaṃ cittena samamuddise'ti.

Rootless Consciousness

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§ 19. (i) With respect to Rootless, in the consciousness of aesthetic pleasure,[77] to begin with, twelve unmoral mental states, excluding conation, enter into combination. (7 + 5 = 12)

(ii) Likewise they occur in the Determining[78] consciousness, excluding conation and joy.

(7 + 4 = 11)

(iii) In the Investigating consciousness,[79] accompanied by pleasure, all but conation and effort.

(7 + 4 = 11)

77. In the consciousness connected with laughter there is no wish-to-do. See Ch. 1, p. 48.

78. It is the *Manodvārāvajjana*—mind-door consciousness—that assumes the name *Votthapana*—Determining.

79. Although *Santīraṇa* means investigating, it is a passive resultant consciousness. It lacks both will and effort.

(iv) In the Manodhātu triplet[80] and in the pair of rootless relinking[81] types of consciousness, all except conation, joy, and effort. (7 + 3 = 10)

(v) In the two types of fivefold sense-consciousness[82] all enter into combination except the Particulars. (7)

Thus in all the eighteen types of rootless consciousness the mental states, numerically considered, constitute four groups.

§ 20. Twelve, eleven, ten, seven—thus their grouping with respect to the eighteen rootless types of consciousness is fourfold.

In all the rootless the seven (Universals) occur. The rest (Particulars) arise accordingly. Thus in detail the groupings are told in thirty-three ways.[83]

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80. *Manodhātu*—lit., the mere faculty of apprehension (*Manamatta' meva dhātu*). It comprises the *Pañcadvārāvajjana*—sense-door consciousness, and the two *Sampaṭicchanas*—recipient consciousness. The ten types of sense-consciousness are called *dvipañca viññānadhātu*. The remaining seventy-six types of consciousness are termed *Mano viññāṇadhātu*, as they excel others in apprehension.

    Both *Sampaṭicchanas* are accompanied by *Upekkhā* which does not coexist with *Pīti*. Like the *Santīraṇa* these two are resultants and are passive. Therefore they lack both effort and will. In the *Pañcadvārāvajjana*, too, as in *Manodvārāvajjana* effort and will are lacking.

81. The two *Santīraṇas* accompanied by *Upekkhā*—both moral and immoral resultants are known as the *Ahetuka Paṭisandhi-yugala*—the pair of rootless relinking types of consciousness. Conception in woeful states is obtained by the *Akusala Ahetuka Santīraṇa*, and amongst human beings as congenitally blind, deaf, etc., by the *Kusala Ahetuka Santīraṇa*. This pair is also accompanied by *Upekkhā*.

82. They are mere passive types of resultant consciousness.

83. Namely, i. 5 in *Anuttara*; ii. 5 in *Mahaggata*; iii. 12 in *Kāmāvacara*; iv. 7 in *Akusala*; v. 4 in *Ahetuka*; = 33.

Understanding thus the combinations and synthesis of the mental adjuncts, let one explain their union with the consciousness accordingly.[84]

84. In this chapter are explained in what types of consciousness the respective mental states are present and what types of mental states occur in each type of consciousness.

The author concludes the chapter advising the readers to explain the union of these mental states with each consciousness accordingly as, for example,—Universals are eighty-ninefold because they are present in all the types of consciousness, Phassa of the Particulars is fifty-fivefold because it arises in fifty-five types of consciousness, etc.

Chapter III

Pakiṇṇakā—Saṅgaha—Vibhāgo

1. Sampayuttā yathāyogam — te paṇṇāsa sabhāvato
Cittacetasikā dhammā — tesaṃ'dāni yathārahaṃ.
Vedanā hetuto kiccadvārālambanavatthuto
Cittuppādavasen'eva — saṅgaho nāma nīyate.

(Miscellaneous Section)

§ 1. The conjoined consciousness and mental states that arise accordingly are fifty-three. (1)

Now their classification, taking the mind (2) as a whole, is dealt with in a fitting manner, according to feeling, roots, function, doors, objects, and bases.

Notes:

1. All the 89 classes of consciousness are collectively treated as one in that they possess the characteristic of awareness of an object. The 52 mental states are treated separately as they possess different characteristics.

(1 + 52 = 53)

2. **Cittuppāda**, literally, means a genesis of Citta. Here the term means consciousness itself (cittam'eva cittuppādo). In other instances it implies the collection of mental states together with the consciousness (aññattha pana dhammasamūho).

(Vedanā—Saṅgaho)

§ 2. Tattha vedanāsaṅgahe tāva vedanā:—sukhaṃ dukkhaṃ, adukkbamasukhaṃ' ti. Sukhaṃ, dukkhaṃ, somanassaṃ, domanassaṃ, upekkhā'ti ca bhedena pana pañcadhā hoti.

§ 3. Tattha sukhasahagataṃ kusalavipākaṃ kāyaviññāṇaṃ ekam'eva.

§ 4. Tathā dukkhasahagataṃ akusalavipākaṃ kāyaviññāṇaṃ.

§ 5. Somanassa-sahagatha-cittāni pana lobha-mūlāni cattāri, dvādasa kāmāvacarasobha-nāni, sukhasantīraṇa—hasanāni ca dve' ti aṭṭhārasa kāmāvacara cittāni c'eva, paṭhama-dutiyatatiya-catutthajjhānai saṅkhātāni catu-cattāḷīsa Mahaggata-Lokuttaracittāni c'āti dvāsaṭṭhividhāni bhavanti.

§ 6. Domanassa-sahagata cittāni pana dve paṭighacittān'eva.

§ 7. Sesāni sabbāni'pi pañcapaṇṇāsa upekkhā-sahagata-cittān' evā'ti.

§ 8. Sukhaṃ dukkham-upekkhā'ti tividhā tattha vedanā
Somanassaṃ domanassam iti bhedena pañcadhā.
Sukham'ek'attha dukkhañ ca domanassaṃ dvaye ṭhitaṃ
Dvāsaṭṭhisu somanassaṃ pañcapaṇṇāsa-ketarā.

(i. Summary of Feeling)

§ 2. In the summary of feeling (3) there are at first three kinds:— pleasurable (4), painful, and that which is neither pleasurable nor painful. Or, again, it is fivefold—namely, happiness, pain, pleasure, displeasure, and indifference or equanimity.

§ 3. Of them, moral resultant body-consciousness is the only one accompanied by happiness.

§ 4. Similarly immoral resultant body-consciousness is the only one accompanied by pain.

§ 5. There are sixty-two kinds of consciousness accompanied by pleasure (5)—namely:

(a) the eighteen types of Sense-Sphere consciousness, such as four rooted in attachment, twelve types of Sense-Sphere Beautiful consciousness, the two types of investigating and smiling consciousness,

(b) forty-four types (6) of Sublime and Supramundane consciousness pertaining to the first, second, third, and fourth Jhānas. (12 + 32)

§ 6. Only the two types of consciousness connected with aversion are accompanied by displeasure (7).

§ 7. All the remaining fifty-five types of consciousness are accompanied by indifference or equanimity (8).

§ 8. Feeling, therein, is threefold—namely, happiness, pain, and indifference. Together with pleasure and displeasure it is fivefold.

Happiness and pain are found in one, displeasure in two, pleasure in sixty-two, and the remaining (indifference or equanimity) in fifty-five.

Notes:

3. Vedanā is a significant mental state which is common to all types of consciousness. Feeling is its characteristic (vedayita-lakkhana), and is born of contact. Sensation, therefore, is not an appropriate rendering for Vedanā.

Feeling is defined as "a conscious, subjective impression which does not involve cognition or representation of an object,."[85] Sensation is explained as "the content of sensuous intuition, or the way in which a conscious subject is modified by the presence of an object,."[86]

Vedanā modifies the stream of consciousness and serves both as a life-promoting and life-destroying force. Pleasure, for example, promotes life; pain impairs it. As such feeling plays a very important part in the life of man.

Experiencing the taste of an object is the function of Vedanā (anubhavana rasa). Particular likes and dislikes depend on the desirability and the undesirability of the external object. Generally they are mechanistic.

Sometimes the freewill of a person determines the mode of feeling independent of the nature of the object. The sight of an enemy, for example, would normally be a

85. *Dictionary of Philosophy*—p. 108.

86. Ibid., p. 289.

source of displeasure, but a right-understanding person would, on the contrary, extend his loving-kindness towards him and experience some kind of pleasure. Socrates, for instance, drank that cup of poison with joy and faced a happy death. Once a certain brahman poured a torrent of abuse on the Buddha, but He kept smiling and returned love unto him. The ascetic Khantivādi, who was brutally tortured by a drunkard king, wished him long life instead of cursing him.

A bigoted non-Buddhist, on the other hand, may even, at the sight of a Buddha, harbour a thought of hatred. His feeling will be one of displeasure. Likewise a similar feeling may arise in the heart of a bigoted Buddhist at the sight of a religious teacher of an alien faith. What is meat and drink to one, maybe poison to another.

Material pleasures, for instance, would be highly prized by an average person. An understanding recluse would find happiness in renouncing them and leading a life of voluntary poverty in perfect solitude. Such a solitary life, a sensualist may view as hell. Yes, what is heaven to one may be hell to another; what is hell to one may be heaven to another. We ourselves create them, and they are more or less mind-made.

"There are, O Bhikkhus, two kinds of feeling—pain and happiness", says the Buddha. Well, then, how can there be a third which is neither pain nor happiness? The commentary states that blameless neutral feeling is included in happiness and the blameworthy in pain.

Again, the Buddha has stated that whatever is felt in this world, all that is pain. It is because of the changeable nature of all conditioned things.

From another standpoint considering all forms of feeling as purely mental, there are only three kinds—namely, happiness (sukha), pain (dukkha), and neutral (adukkhamasukha).

Atthasālinī explains them as follows:—

The term sukha means 'pleasurable feeling' (sukkhavedanā), 'root of happiness' (sukha-mūla), 'pleasurable object' (sukhārammaṇa), 'cause of happiness' (sukhahetu), 'conditioning state of pleasure' (sukhapaccayatthāna), 'free from troubles' (abyāpajjhā), 'Nibbāna', etc.

In the expression: "By eliminating sukha" — sukha means pleasurable feeling.

In the expression: "Sukha is non-attachment in this world". Here sukha means root of pleasure.

In the expression: "Since, O Mahāli, form is sukha, falls and descends on sukha". Here sukha means object of pleasure.

"Merit, O Bhikkhus, is a synonym for sukha." Here sukha means cause of pleasure.

"Not easy. is it, O Bhikkhus, to attain to heavenly sukha by description". "They know not sukha who do not see Nandana". Here sukha means conditioning state of pleasure.

"These states constitute a sukha life in this very world". Here sukha means freedom from troubles.

"Nibbāna is supreme sukha". Here sukha means Nibbāna.

From these quotations the reader can understand in what different senses the term sukha is used in the texts. In this particular connection the term sukha is used in the sense of pleasurable feeling.

Nibbāna is stated to be supreme bliss (sukha). This does not mean that there is a pleasurable feeling in Nibbāna although the term sukha is used. Nibbāna is a bliss of relief. The release from suffering is itself Nibbānic bliss.

The term dukkha means 'painful feeling', 'basis of pain', 'object of pain,' 'cause of pain,' 'conditioning state of pain,' etc.

"By eliminating dukkha"—here dukkha means painful feeling.

"Birth too is dukkha"—here dukkha means basis of pain.

"Since, O Mahali, form is dukkha, falls and descends on pain"—here dukkha means object of dukkha.

"Accumulation of evil is dukkha" — here dukkha means cause of pain.

"It is not easy, O Bhikkhus, to realise the pain of woeful states by description"—here dukkha means "conditioning states of pain."

In this particular connection the term dukkha is used in the sense of painful feeling.

In the Dhammacakka Sutta the Buddha enumerates eight divisions of dukkha—namely,

1. Birth is suffering, 2. decay is suffering, 3. disease is suffering, 4. death is suffering, 5. association with the unpleasant is suffering, 6. separation from the beloved is suffering, 7. when one does not obtain what one desires there is suffering, 8. in brief the Five Aggregates are suffering.

All these are the causes of dukkha.

When the Buddha addresses Devas and men He speaks of eight kinds of dukkha. When He addresses only men He speaks of twelve. Instead of vyādhi (disease) He says soka (grief), parideva (lamentation), dukkha (pain), domanassa (displeasure) upāyāsa (despair) are suffering. All these five are included in vyādhi which embraces both physical and mental disharmony.

Soka, domanassa, and upāyāsa are mental, while dukkha and parideva are physical.

Practically there is no marked difference between the two formulas.

Adukkha—m—asukha is that which is neither pain nor happiness. It is a neutral feeling. This corresponds to both stolid indifference and Stoic indifference. The Pāli term upekkhā, which has a wider connotation, is more frequently used to denote this kind of neutral feeling.

In an immoral type of consciousness upekkhā assumes the role of stolid indifference because it is prompted by ignorance. In an ahetuka resultant consciousness, such as a sense-impression, upekkhā means simple neutral feeling which has no ethical value. Adukkha-m-asukha strictly applies in this connection. Upekkhā latent in a kama vacara

Sobhana Citta (Beautiful types of consciousness pertaining to the Sense-Sphere) may be any of the following states—simple indifference (not stolid because there is no ignorance), simple neutral feeling, disinterestedness, unbiassed feeling, Stoic indifference, and perfect equanimity.

Upekkhā in the jhāna consciousness is perfect equanimity born of concentration. It is both ethical and intellectual.

According to a still wider, classification vedanā is fivefold—namely,

(i) Sukha (physical happiness),
(ii) Somanassa (mental pleasure),
(iii) Dukkha (physical pain),
(iv) Domanassa (mental displeasure),
(v) Upekkhā (indifference, equanimity, feeling).

All feelings, from an ultimate standpoint, are mental because vedanā is a cetasika. But a differentiation has been made with regard to sukha and dukkha.

Of all the 89 types of consciousness only two are associated with either sukha or dukkha. One is the body-consciousness associated with happiness, and the other is body-consciousness associated with pain.

Both these are the resultant types of consciousness, effects of good and evil Kamma.

A soft touch, for instance, yields happiness. A pin prick, on the contrary, yields pain. In these cases one experiences the aforesaid two types of consciousness respectively.

Now a question arises—Why only the body-consciousness is associated with happiness and pain? Why not the other sense-impressions?

Mr. Aung provides an answer in his introductory essay to the *Compendium*:—

"The sense of touch alone is accompanied by the positive hedonic elements of pain and pleasure; the other four senses are accompanied by hedonic indifference. This exceptional distinction is assigned to the sense of touch, because the impact between the sentient surface (pasāda rūpa) and the respective objects of other senses, both sets of which are secondary qualities of body, is not strong enough to produce physical pain or pleasure. But in the case of touch there is contact with one or other, or all the three primary qualities (locality—paṭhavi, temperature—tejo, pressure—vāyo) and this is strong enough to affect those primary qualities in the percipient's own body. Just as cotton wool on the anvil does not affect the latter, but a hammer striking cotton wool imparts its check to the anvil also."

(*Compendium of Philosophy* p. 14).

In the case of touch the impact is strong. The "essentials", paṭhavi, tejo, and vāyo (extension, heat, and motion)—āpo, cohesion, is excluded being intangible—forcibly and directly strike against the essentials of the body. Consequently there is either pain or happiness.

In the case of seeing, hearing, smelling, and tasting, there is a bare impact. The consequent feeling is neither

pain nor happiness.

Although these sense-impressions may be sukha, dukkha, or upekkhā the javana thought-processes conditioned thereby may not necessarily be associated with a similar feeling.

For instance, the Buddha experienced a body-consciousness associated with pain when a rock splinter struck His foot, but His javana thought-process conditioned thereby would not necessarily be associated with displeasure. Unaffected by the pain, He would have experienced perfect equanimity. The immanent feeling in the stream of consciousness would have been upekkhā. Similarly at the sight of the Buddha a right-understanding person would automatically experience an eye-consciousness associated with indifference (upekkhā-sahagata cakkhu-viññāṇa), but his javana thought would be moral. The innate feeling would be pleasure (somanassa).

This intricate point should be clearly understood.

Somanassa (good-mindedness) and domanassa (bad-mindedness) are purely mental.

These five kinds of feeling could be reduced to three, the three to two, and the two to one as follows:

i.	sukha+somanassa ;	upekkhā;	dukkha + domanassa
ii.	sukha;	upekkhā;	dukkha
iii.	sukha		dukkha
iv.	dukkha		

(Upekkhā is merged in sukha, and sukha is ultimately merged in dukkha).

4. **Sukha—**physical happiness should be differentiated from somanassa—mental pleasure. So should dukkha—physical pain—be differentiated from domanassa—mental displeasure. There is only one consciousness accompanied by sukha. Similarly there is only one accompanied by dukkha. Both of them are the effects of good and bad actions respectively.

When the Buddha, for instance, was injured by Devadatta Thera He experienced a body-consciousness accompanied by pain. This was the result of a past evil action of His. When we sit on a comfortable seat we experience a body-consciousness accompanied by happiness. This is the result of a past good action. All forms of physical pain and happiness are the inevitable results of our own Kamma.

5. Readers will note that pleasurable types of consciousness exceed all others. As such during a lifetime a person experiences more happy moments than painful ones. This does not contradict the statement that life is sorrow (dukkha). Here dukkha is not used in the sense of painful feeling but in the sense of oppression or impeding (pīḷana). A careful reading of the description of dukkha, given in the Dhammacakka Sutta will make the matter clear.

6. They are the four Kusala Jhānas, four Vipāka Jhānas, Four Kriyā Jhānas, and thirty-two Lokuttara Jhānas. (4 + 4 + 4 + 32 = 44)

7. There is displeasure only in the two types of

consciousness connected with paṭigha or aversion. We experience displeasure when we get angry.

Is there aversion where there is displeasure? Yes, in a gross or subtle form. See Ch. 1. p. 32, n. 10.

8. Viz., 6 Akusalas, 14, Ahetukas, 12 Sobhanas, 3 Rūpa Jhānas, 12 Arūpa Jhānas, 8 Lokuttaras = 55.

(ii. Hetu Saṅgaho)

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§ 4. Hetusaṅgahe hetu nāma lobho doso moho alobho adoso amoho c'ātichabbidhā bhavanti.

Tattha pañcadvārāvajjaṇadvipañcaviññāṇa-sampaṭicchana-santīraṇa-votthapana-hasana-vasena aṭṭhārasāhetukacittāni nāma. Sesāni sabbāni'pi ekasattati cittāni sahetukān' eva.

Tattha'pi dve momūhacittāni ekahetukāni. Sesāni dasa akusalacittāni c'eva ñāṇavippayuttāni dvādasa kāmāvacarasobhanāni c'āti dvāvīsati dvihetukacittāni.

Dvādasa ñāṇasampayutta—kāmāvacara sobhanāni c'eva pañcatiṃsamahaggata-lokuttara cittāni c'āti sattacattāḷisa tihetuka-cittāni.

§ 5. Lobho doso ca moho ca hetū akusalā tayo
Alobhādosāmoho ca kusalābyākatā tathā

Ahetukaṭṭhāras'eka hetukā dve dvāvīsati
Dvihetukā matā satta cattāḷīsa tihetukā.

(ii. Summary of Roots)

§ 4. In the summary of roots (9) there are six—namely, attachment, hatred, delusion or ignorance, non-attachment or generosity, non-anger or good will and wisdom.

Therein eighteen types of consciousness are without roots (10)—namely, five-door apprehending, the twice fivefold sense-impressions, receiving, investigating, determining, and smiling.

All the remaining seventy-one (11) types of consciousness are with roots.

Of them the two types of consciousness (12) associated with ignorance have only one root.

The remaining ten immoral types (13) of consciousness and the twelve (14) Sense-Sphere Beautiful types of consciousness, dissociated with wisdom—thus totalling twenty-two—are with two roots.

The twelve Sense-Sphere Beautiful types (15) of consciousness, associated with wisdom and the thirty-five Sublime and Supramundane types of consciousness totalling forty-seven—are with three roots.

§ 5. Attachment, hatred, and ignorance are the three immoral roots. Similarly non-attachment, goodwill, and wisdom are moral and indeterminate (16).

It should be understood that eighteen are without roots, two with one root, twenty-two with two roots, and forty-seven with three roots.

Notes:

9. See Ch. 1, N. 9.

For a detailed exposition of hetu see Dhammasaṅghani Hetu-gocchakaṃ, Sections 1053–1083; Buddhist Psychology, pp. 274–287.

According to the Aṭṭhasālini there are four kinds of hetu.

i. Hetu hetu, the root cause or the root condition.

There are three moral hetus, three immoral hetus and three unmoral (abyākata) Hetus. Here hetu is used is the sense of root.

ii. Paccaya hetu, causal condition or instrumental cause.

"The four Great Essentials (Mahābhūta), O Bhikkhus, are the causes (hetu), the conditions (paccaya) for the manifestation of Form-Group (Rūpakkhandha)."

Here hetu is used in the sense of causal relation (paccayahetu).

There is a subtle distinction between hetu and paccaya. The former signifies root (mūla); the latter, an aiding factor (upakāraka dhamma). Hetu is compared to the roots of a tree, and paccaya to manure, water and soil that aid its growth.

This distinction should be clearly understood.

It should also be noted that at times both hetu and paccaya are used as synonymous terms.

iii. Uttama—hetu, chief cause or condition.

A desirable object acts as the chief (uttama) cause in producing a good result and an undesirable one in producing a bad result.

Here it means the chief cause.

iv. Sādhāraṇa-hetu, the common cause or condition.

Ignorance is the cause (hetu), condition (paccaya) of volitional activities (saṅkhārā).

Here hetu is used as the general cause.

Just as the essence of both earth and water is the common cause of both sweetness and bitterness, even so ignorance is the common cause of volitional activities.

Though hetu assumes different shades of meaning in the Text, in this particular instance it is used in the specific sense of root.

10. All the Ahetuka Cittas are devoid of all roots. Hence they are neither moral nor immoral. They are regarded as unmoral.

Seven of them are the resultants of immoral actions, eight of moral actions, and three are merely funcṭionals. See Ch. 1, pp. 62–67.

11. i.e., 89 – 18 = 71.

12. Namely, the consciousness accompanied by doubt (vicikicchā) and the other accompanied by restlessness (uddhacca). These are the only two types of consciousness that have one root, which is delusion. Being potentially weak, restlessness is powerless in determining a future birth. Both doubt and restlessness are regarded as two Fetters, the first of which is eradicated by the First Path, and the second by the Fourth Path of Sainthood.

13. The first eight immoral types of consciousness are connected with lobha (attachment) and moha (delusion) and the second two with dosa (aversion) and moha.

It should be noted that moha is common to all immoral thoughts.

14. Those twelve Kāmāvacara Sobhana Cittas (mentioned in the first chapter) dissociated with ñāṇa or wisdom are conditioned by the two roots—alobha (non-attachment) and adosa (goodwill or loving-kindness). These two roots coexist in moral thoughts.

15. The remaining twelve Kāmāvacara Sobhana Cittas, accompanied by wisdom, are conditioned by all the three moral roots.

Similarly the 15 types of Rūpāvacara consciousness, 12 types of Arūpāvacara consciousness, and the 8 types of Lokuttara consciousness (15 + 12 + 8 = 35) are always associated with the three moral roots.

It should not be understood that evil thoughts conditioned by immoral roots do not arise in the Rūpaloka and the Arūpaloka. The point here stressed is that no immoral roots are found in the higher types of consciousness.

Unlike the other Kusala Cittas, the Lokuttara Cittas, though associated with the three moral roots, lack procreative power.

16. Abyākata, literally, means that which is not manifested. The term is applied to both Vipāka (resultants) and Kriyā (Functionals). Vipāka is a result in itself and is not productive of another result. Kriyā does not produce any effect. Rūpa (material form) is also regarded as an abyākata because it does not reproduce any resultant consciousness in itself.

Ahetuka—rootless types of consciousness		=	18
Ekahetuka—types of consciousness with	one root	=	2
Dvihetuka " " "	two roots		
	immoral	=	10
	moral	=	12
Tihetuka " " "	three roots		
	Beautiful	=	12
	Sublime	=	27
	Supramundane	=	8
			89

(iii. Kicca—Saṅgaho)

§ 6. Kicca-saṅgahe kiccāni nāma paṭisandhi-bhavangāvajjanadassana–savana–ghāyana-sāyana–phusana–sampaticchana–santīraṇa-votthapana–javana–tadālambana–cutivasena cuddasavidhāni bhavanti.

Paṭisandhibhavaṅgāvajjanapañcāviññāṇa-ṭṭhānādivasena pana tesaṃ dasadhā ṭhāna–bhedo veditabbo.

Tattha dve upekkhāsahagatasantīraṇāni c’eva aṭṭha mahāvipākāni ca nava rūpārūpa–vipākāni c’āti ekūnavīsati cittāni paṭisandhi–bhavaṅga–cutikiccāni nāma.

Āvajjanakiccāni pana dve. Tathā dassana–savana-ghāyana-sāyana-phusana-sampaṭiccha-nakiccāni ca.

Tīni santīraṇakiccāni.

Manodvārāvajjanam’eva pañcadvāre vottha-panakiccaṃ sādheti.

Āvajjanadvaya-vajjitāni kusalākusalakriyā cittāni pañcapaṇṇāsa javanakiccāni.

Aṭṭhamahāvipākāni c’eva santīraṇatta-yañc’ āti ekādasa tadālambanakiccāni.

Tesu pana dve upekkhāsahagatasantīraṇaci-ttāni paṭisandhi-bhavaṅga-cuti-tadārammaṇa-santīraṇa-vasena pañca kiccāni nāma.

Mahāvipākāni aṭṭha paṭisandhi-bhavaṅga cuti-tadārammaṇa-vasena catukiccāni.

Mahāggatavipākāni nava paṭisandhi-bhavaṅga-cutivasena tikiccāni.

Somanassa-sahagataṃ santīraṇaṃ-tadālambanavasena dukiccaṃ.

Tathā votthapanañ ca votthapanāvajjanavasena.

Sesāni pana sabbāni'pi javana-manodhātuttika -pañca-viññāṇāni yathāsambhavam' eka kiccāni'ti.

§ 7. Paṭisandhādayo nāma kiccabhedena cuddasa
Dasadhā ṭhānabhedena cittuppādā pakāsitā

Aṭṭhasaṭṭhi tathā dye ca navaṭṭhadve yaṭhākkamamaṃ
Ekadviticatupañcakiccaṭṭhānāni niddise.

(iii. Summary of Functlons)

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§ 6. In the summary of functions (17) there are fourteen kinds — namely, 1. relinking (18) 2. life-continuum, (19) 3. apprehending (20) 4. seeing, 5. hearing, 6. smelling, 7. tasting, 8. contacting (21) 9. receiving (22), 10. investigating (23), 11. determining (24), 12. Javana (25), 13. retention (26), and 14. decease (27).

Their classification (28) should be understood as ten-

fold — namely, 1. relinking, 2. life-continuum, 3. apprehending, 4. fivefold sense-impressions and so forth.

Of them nineteen types of consciousness perform the functions of relinking, life-continuum, and decease,

They are:—

1. two types of investigating consciousness accompanied by indifference (29),
2. eight great resultants (30), and
3. nine Form-Sphere and Formless Sphere resultants (31). (2 + 8 + 9 = 19)

Two perform the function of apprehending (32).

Similarly two (33) perform the functions of seeing, hearing, smelling, tasting, contacting, and receiving (34).

Three (35) perform the function of investigating.

The mind-door consciousness performs the function of determining (36) in the five sense-door (thought-process).

With the exception of two apprehending types of consciousness (37) the fifṭy-five (38) types of immoral, moral, and functional consciousness perform the function of javana.

The eight great resultanṭs and the three types of investigating consciousness, (totalling eleven) (39), perform the function of retention.

Of them the two types of investigating consciousness, accompanied by indifference, perform five functions such as relinking, life-continuum, decease, retention, and investigating.

The eight great resultants perform four functions such as relinking, life-continuum, decease, and retention.

The nine Sublime resultants perform three functions such as relinking, life-continuum, and decease (40).

The investigating consciousness, accompanied by pleasure, perform two functions such as investigating and retention.

Similarly the determining consciousness (41) perform two functions such as determining and apprehending.

All the remaining types of consciousness—javana of three mind-elements (42), and five sense-impressions—perform only one function as they arise.

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§ 7. The types of consciousness are declared to be fourteen according to functions such as relinking and so forth, and ten according to classification.

It is stated those that perform one function are sixty-eight; two functions, two; three functions, nine; four functions, eight; and five functions, two respectively.

Notes:

17. Kicca or **Function**.

In the first chapter consciousness was classified chiefly according to the nature (jāti) and planes or states (bhūmi). In this section the different functions of all the 89 types of consciousness are explained in detail.

Each consciousness performs a particular function.

Some types of consciousness perform several functions, under different circumstances, in various capacities. There are fourteen specific functions performed by them all.

18. Paṭisandhi, literally, means re-linking.

The type of consciousness one experiences at the moment of conception is termed paṭisandhi citta. It is so called because it links the past with the present.

This paṭisandhi citta, also termed 'rebirth-consciousness', is conditioned by the powerful thought one experiences at the dying moment, and is regarded as the source of the present life stream. In the course of one particular life there is only one paṭisandhi citta. The mental contents of bhavaṅga, which later arises an infinite number of times during one's lifetime, and of cuti, which arises only once at the final moment of death, are identical with those of paṭisandhi.

19. Bhavaṇga. Bhava + aṅga = factor of life, or indispensable cause or condition of existence.

One experiences only one thought-moment at any particular time. No two thought-moments coexist.

Each thought-moment hangs on to some kind of object. No consciousness arises without an object, either mental or physical.

When a person is fast asleep and is in a dreamless state he experiences a kind of consciousness which is more or less passive than active. It is similar to the consciousness

one experiences at the initial moment of conception and at the final moment of death. This type of consciousness is in Abhidhamma termed bhavaṅga. Like any other consciousness it also consists of three aspects—genesis (uppāda), static (ṭhiti) and cessation (bhaṅga). Arising and perishing every moment it flows on like a stream not remaining the same for two consecutive moments.

When an object enters this stream through the sense-doors, the bhavaṅga consciousness is arrested and another type of consciousness appropriate to the object perceived arises. Not only in a dreamless state but also in our waking state we experience bhavaṅga thought-moments more than any other types of consciousness. Hence bhavaṅga becomes an indispensable condition of life.

Mrs. Rhys Davids and Mr. Āung compare bhavaṅga to "Leibniz's state of obscure perception, not amounting to consciousness, in dreamless sleep."

One cannot agree because bhavaṅga is a type of consciousness. There is no obscure perception here.

Some identify bhavaṅga with sub-consciousness. According to the Dictionary of Philosophy sub-consciousness is "a compartment of the mind alleged by certain psychologists and philosophers to exist below the threshold of consciousness." In the opiṇion of Western philosophers sub-consciousness and consciousness coexist. According to Abhidhamma no two types of consciousness coexist. Nor is bhavaṅga a sub-plane.

The Compendium further states that "bhavaṅga de-

notes a functional state (or moment) of sub-consciousness. As such it is the sub-conscious state of mind—'below the threshold' of consciousness—by which we conceive continuous subjective existence as possible. Thus it corresponds to F. W. Myer's 'subliminal consciousness'".[87]

The Dictionary of Philosophy explains "subliminal (sub, under + limen, the threshold) as allegedly unconscious mental processes especially sensations which lie below the threshold of consciousness". Strictly speaking, it does not correspond to subliminal consciousness either.

There does not seem to be any place for bhavaṅga in Western Psychology.

Bhavaṅga is so called because it is an essential condition for continued subjective existence.

Whenever the mind does not receive a fresh external object, one experiences a bhavaṅga consciousness.[88] Immediately after a thought-process, too, there is a bhavaṅga consciousness. Hence it is called vīthimutta—process-freed. Sometimes it acts as a buffer between two thought-processes.

Life continuum[89] has been suggested as the closest English equivalent.

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87. p. 266.

88. Cp. *Susupti* or deep sleep mentioned in the Upanishads. "In it the mind and the sense are both said to be inactive." Radhakrishnan, *Indian Philosophy*, p. 258.

89. Radhakrishnan says …*Bhavaṅga* is sub-conscious existence, or more accurately existence free from working consciousness. Bhavaṅga is sub-conscious existence when subjectively viewed, though objectively it is sometimes taken to mean Nirvana.' *Indian Philosophy*, p. 408…. This certainly is not the Buddhist conception. *Bhavaṅga* occurs in the waking consciousness too immediately after a '*Citta-Vithi* (thought-process) *Bhavaṅga* is never identified with Nibbāna.

According to the Vibhāvini Tīkā bhavaṅga arises between,

i. paṭisandhi (relinking) and āvajjana (apprehending), ii. javana and āvajjana, iii. tadārammana and āvajjana, iv. votthapana and āvajjana, and sometimes between v. javana and cuti, and vi. tadārammana and cuti.

20. Āvajjana—opening or turning towards.

When an object enters the bhavaṅga stream of consciousness the thought-moment that immediately follows is called bhavaṅga-calana, (bhavaṅga vibration). Subsequently another thought-moment arises and is called the bhavaṅga-upaccheda (arresting bhavaṅga). Owing to the rapidity of the flow of bhavaṅga an external object does not immediately give rise to a thought-process. The original bhavaṅga thought-moment perishes. Then the flow is checked. Before the actual transition of the bhavaṅga it vibrates for one moment. When the bhavaṅga is arrested a thought-moment arises adverting the consciousness towards the object. If it is a physical object, the thought-moment is termed five-door cognition (pañcadvārāvajjana). In the case of a mental object it is termed mind-door cognition (manodvārāvajjana).

In the sense-door thought-process, after the āvajjana moment, arises one of the five sense-impressions.

See Ch. 1, N. 27.

Āvajjana arises between bhavaṅga and pañcaviññāṇa (sense-impressions), and bhavaṅga and javana.

21. Pañcaviññāṇa (sense-impressions) arise between five-door cognition's (pañcadvārāvajjana) and receiving consciousness (sampaṭicohana).

Seeing, hearing, smelling, tasting, and contacting are collectively termed pañcaviññāṇa.

22. Sampaṭicchana arises tween five sense-impressions and investigating consciousness (santīraṇa).

23. Santīraṇa arises between receiving-consciousness and determining consciousness (votthapana).

24. Votthapana = Vi + ava + √ ṭhā, to stand, to fix, to rest, lit., thorough settling down.

It is at this moment that the nature of the object is fully determined. This is the gateway to a moral or immoral thought-process. Discrimination, rightly or wrongly employed at this stage, determines the thought-process either for good or evil.

There is no special class of consciousness called votthapana. Manodvārāvajjana (mind-door consciousness) performs the function of determining.

Votthapana arises between i. investigation and javana, and ii. investigation and bhavaṅga.

25. Javana derived from √ ju, to run swiftly.

This is another important technical term which should be clearly understood.

Ordinarily the term is employed in the sense of swift. Javanahaṃsa, for example, means swift swan; javana-

paññā means swift understanding. In the Abhidhamma it is used in a purely technical sense.

Here Javana means running. It is so called because in the course of a thought-process it runs consecutively for seven thought-moments or five, hanging on to an identical object. The mental states occurring in all these thought-moments are similar, but the potential force differs.

When the consciousness perceives a vivid object usually seven moments of javana arise in the particular thought-process. In the case of death or when the Buddha performs the Twin Psychic Phenomenon (Yamaka Pāṭihāriya) only five thought-moments arise. In the Supramundane javana process the Path-consciousness arises only for one moment.

This javana stage is the most important from an ethical standpoint. It is at this psychological stage that good or evil is actually done. Irrespective of the desirability or the undesirability of the object presented to the mind, one can make the javana process good or bad. If, for instance, one meets an enemy, a thought of hatred will arise almost automatically. A wise and forbearing person might, on the contrary, harbour a thought of love towards him. This is the reason why the Buddha has stated in the Dhammapada (V. 165)—

> "By self is evil done,
> By self is one defiled,
> By self is no evil done,
> By self is one purified."

True indeed that circumstances, habitual tendencies, environment, etc., condition our thoughts. Then the freewill is subordinated to the mechanistic course of events. There is also the possibility to overcome those external forces and, exercising one's own freewill, generate either good or bad thoughts.

A foreign element may be instrumental, but we ourselves are directly responsible for our own actions.

Of the normal seven javana thought-moments, the first is the weakest potentially as it lacks any previous sustaining force. The Kammic effect of this thought-moment may operate in this present life itself. It is called the Diṭṭhadhammavedaniya Kamma. If it does not operate, it becomes ineffective (ahosi). The last is the second weakest, because the sustaining power is being spent. Its Kammic effect may operate in the immediately subsequent life (Upapajjavedaniya). If it does not, it also becomes ineffective. The effects of the remaining five may operate at any time till one attains Parinibbāna (Aparāpariyavedaniya).

It should be understood that moral and immoral javanas (kusalākusala) refer to the active side of life (kammabhava). They condition the future existence (upapattibhava). Apart from them there are the Phala[90] and Kriyā Javanas. In the Kriyā Javanas, which are experienced only by Buddhas and Arahants, the respective Cetanās lack Kamma creative power.

90. Note the term used is Phala (fruit), but not Vipāka. In the Lokuttara Javana process the Path-Consciousness is immediately followed by the Fruit-Consciousness.

It is extremely difficult to suggest a suitable rendering for Javana.

"Apperception" is suggested by some.

The Dictionary of Philosophy defines apperception as "the introspective or reflective apprehension by the mind of its own inner states. Leibniz, who introduced the term, distinguished between perception (the inner state as representing outer things) and apperception (the inner state as reflectively aware of itself). In Kant, apperception denotes the unity of self-consciousness pertaining to either the empirical ego (empirical apperception) or to the pure ego (transcendental apperception)." p. 15.

Commenting on Javana Mrs. Rhys Davids says:

"I have spent many hours over Javana, and am content to throw apperception overboard for a better term, or for Javana, untranslated and as easy to pronounce as our own 'javelin'. It suffices to remember that it is the mental aspect or parallel of that moment in nerve-process, when central function is about to become efferent activity or 'innervation'. Teachers in Ceylon associate it with the word 'dynamic'. And its dominant interest for European psychologists is the fusion of intellect and will in Buddhist Psychology "

(*Compendium of Philosophy*, p. 249).

Impulse is less satisfactory than even apperception.

As Mrs. Rhys Davids suggests it is wise to retain the Pāli term.

See *Compendium of Philosophy*, pp. 42–45, 249.

According to the Vibhāvini Tīkā Javana occurs between

(i) votthapana and tadārammana, (ii) votthapana and bhavaṅga, (iii) votthapana and cuti, (iv) mano-dvārāvajjana and bhavaṅga, (v) manodvārāvajjaṇa and cuti.

26. Tadālambana or Tadārammaṇa, literally, means 'that object'. Immediately after the Javana process two thought-moments or none at all, arise having for their object the same as that of the Javana. Hence they are called tadālambana. After the tadālambanas again the stream of consciousness lapses into bhavaṅga.

Tadālambana occurs between (i) javana and bhavaṅga and (ii) javana and cuti.

27. Cuti is derived from √ cu, to depart, to be released.

As paṭisandhi is the initial thought-moment of life so is cuti the final thought-moment. They are the entrance and exit of a particular life. Cuti functions as a mere passing away from life. Paṭisandhi, bhavaṅga and cuti of one particular life are similar in that they possess the same object and identical mental co-adjuncts.

Death occurs immediately after the cuti consciousness. Though, with death, the physical body disintegrates and the flow of consciousness temporarily ceases, yet the

lifestream is not annihilated as the Kammic force that propels it remains. Death is only a prelude to birth.

Cuti occurs between (i) javana and paṭisandhi, (ii) tadā rammaṇa and paṭisandhi, and (iii) bhavaṅga and paṭisandhi.

28. Ṭhāna, lit., place, station, or occasion. Though there are fourteen functions yet, according to the functioning place or occasion, they are tenfold. The pañcaviññāṇa or the five sense-impressions are collectively treated as one since their functions are identical.

29. One is akusala (immoral) and the other is kusala (moral).

Rebirth (paṭisandhi) in the animal kingdom, and in peta and asura realms takes place with upekkhāsahagata santīraṇa (akusala vipāka). Bhavaṅga and cuti of that particular life are identical with this paṭisandhi citta.

Those human beings, who are congenitally blind, deaf, dumb, etc., have for their paṭisandhi citta the kusala vipāka upekkhā-sahagata santīraṇa. Though deformity is due to an evil Kamma, yet the birth as a human is due to a good Kamma.

30. Namely, the Kāmāvacara kusala vipāka. All human beings, who are not congenitally deformed, are born with one of these eight as their paṭisandhi citta.

All these ten pertain to the Kāmaloka.

31. Namely, the five Rūpāvacara vipāka and the four Arūpāvacara vipāka.

Lokuttara (supramundane) Phalas are not taken into consideration because they do not produce any rebirth.

Nineteen classes of consciousness, therefore, perform the triple functions of paṭisandhi, bhavaṅga and cuti.

32. Namely, the manodvārāvajjana (mind-door cognition) and the pañcadvārāvajjana (sense-door cognition), mentioned among the 18 ahetuka cittas. The former occurs when the mind perceives a mental object, and the latter when it perceives a physical object.

33. Namely, the ten types of moral and immoral resultant sense-impressions (kusala-akusala vipāka pañcaviññāṇa).

34. Namely, the two types of receiving consciousness, accompanied by indifference, mentioned among the ahetukas.

35. Namely, the two accompanied by indifference, and one accompanied by pleasure. It is the first two that function as paṭisandhi, bhavaṅga and cuti.

It should not be understood that at the moment of rebirth there is any investigation. One consciousness performs only one function at a particular time. This class of

consciousness only serves as a rebirth-consciousness connecting the past and present births;

The investigating consciousness, accompanied by pleasure; occurs as a tadālambana when the object presented to the consciousness is desirable.

36. There is no special consciousness known as votthapana. It is the manodvārāvajjana that serves this function in the five-door thought-process.

37. Namely, the manodvārāvajjana and the pañcadvārāvajjana, two of the Ahetuka Kriyā Cittas. As they do not enjoy the taste of the object they do not perform the function of Javana. The remaining Kriyā Citta, smiling consciousness, performs the function of Javana.

38. Namely, 12 immoral + (8 + 5 + 4 + 4) 21 morals + 4 Lokuttara Phalas (Fruits) + (1 + 8 + 5 + 4) 18 functionals = 55.

The term used is not Vipāka but Phala. The Vipākas (resultants) of Kāma, Rūpa and Arūpa lokas are not regarded as Javanas. The Supramundane Paths and Fruits which occur in the Javana process are regarded as Javanas though they exist only for a moment.

39. These eleven are vipaka cittas (resultants). When they perform ṭhe function of retention (tadalambana), there is no investigating function.

The investigating consciousness, accompanied by pleasure, performs the dual functions of investigating and retention.

40. In their respective planes.

41. Manodvārāvajjana.

42. Manodhātu is applied to the two classes of receiving consciousness (sampaṭicchana) and five-door cognition (pañcadvārāvajjana). All the remaining classes of consciousness, excluding the ten sense-impressions (dvipañca-viññāṇa), are termed mano-viññāṇa dhātu.

(iv. Dvāra—Saṅgaho)

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§ 8. Dvārasaṅgahe dvārāni nāma cākkhudvāraṃ sotadvāraṃ ghāṇadvāraṃ jivhādvāraṃ kāya-dvāraṃ manodvārañ c' āti chabbidhāni bhavanti.

Tattha cakkhum' eva cakkhudvāraṃ, tathā sotādayo sotadvārādīni. Manodvāraṃ pana bhavaṅgaṃ pavuccati.

Tattha pañcadvārāvajjana-cakkhuviññāṇa-sampaṭicchana-santīraṇa-votthapana-kāmā-vacarajavana-tadālambanavasena cha cattāḷīsa cittāni cakhudvāre yathārahaṃ uppajjanti. Tathā pañcadvārāvajjana-sotaviññāṇādiva-sena sotadvārādīsu' pi chacattāḷīs'eva bhavanti. Sabbathā' pi pañcadvāre catupaññāsa cittāṃ kāmāvacarān' evā' ti veditabbāni.

Manodvāre pana manodvārāvajjana-

pañcapaññāsajavana-tadālambanavasena sattasaṭṭhicittāni bhavanti.

Ekūnavīsati paṭisandhi-bhavaṅga-cutivasena dvāravimuttāni.

Tesu pana dvipañcaviññāṇāni c'eva mahaggata-lokuttarajavanāni c'āti chattiṃsa yathā-raham' ekadvārikacittāni nāma.

Manodhātuttikaṃ pana pañcadvārikaṃ.

Sukhasantīraṇa votthapana-kāmāvacarajava
nāni chadvārikacittāni.

Upekkhāsahagata santīraṇa-mahāvipākāni
chadvārikāni c' eva dvāravimuttāni ca.

Mahaggatavipākāṃ dvāravimuttān' evā' ti.

§ 9. Ekadvārikacittāni pañcadvārikāni ca
Chadvārika vimuttāni vimuttāni ca sabbathā.

Chattiṃsati tathā tīni ekatiṃsa yathākkamaṃ
Dasadhā navadhā c'āti pañcadhā paridīpaye.

(iv. Summary of Doors)

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§ 8. In the summary of doors (43), there are six kinds — namely, eye-door (44), ear-door, nose-door, tongue-door, body-door, and mind-door (45).

Therein the eye itself is the eye-door; and so for the ear-door and others. But bhavaṅga is called the mind-door.

Of them forty-six (46) types of consciousness arise accordingly (47) in the eye-door:

(*a*) five-door apprehending,
(*b*) eye-consciousness,
(*c*) receiving,
(*d*) investigating,
(*e*) determining,
(*f*) Sense-sphere javana,
(*g*) retention.

Likewise in the ear-door and others forty-six types of consciousness arise such as five-door apprehending, ear-consciousness, and so forth.

It should be understood that in every way in the five doors there are fifty-four types of Kāmāvacara consciousness (48).

In the mind-door sixty-seven types of consciousness arise such as mind-door apprehending, fifty-five javanas (49), and retention (50).

Nineteen types of consciousness such as relinking, bhavaṅga, and decease are without doors (51).

Of those (that arise through doors) thirty-six ṭypes of consciousness (52) such as twice fivefold sense-impressions and the sublime and supramundane javanas (53) are with one door accordingly.

The three mind-elements (54) arise through five doors.

Pleasurable investigation (55), determining (56), and the Kāma-sphere javanas arise through six doors.

Investigation, accompanied by indifference, and the great Resultants arise either through the six doors or without a door (57).

The Sublime Resultants do arise without a door (58).

§ 9. Thirty-six (59) types of consciousness arise through one door, three through five, thirty-one through six, ten through six without a door, nine wholly free from a door respectively. In five ways they are shown.

Notes:—

43. Dvāra or door, derived from du, two and √ ar, to go, to enter, is that which serves both as an entrance and an exit. Eye, ear and other organs of sense act as doors for objects to enter.

The five physical senses and the mind are regarded as the six doors through which objects gain entrance.

See *Compendium of Philosophy*, p. 85, N. 4.

44. By Cakkhudvāra or eye-door is meant the sensory surface of the eye. The other doors should be similarly understood.

45. Manodvāra—Mind-door

It was explained earlier that when an object enters the mind the bhavaṅga consciousness first vibrates for a

moment and is then arrested. Subsequently āvajjana or apprehending thought-moment arises. In the case of a physical object it is one of the five sense-impressions. In the case of a mental object it is the manodvārāvajjana—mind-door consciousness. The bhavaṅgupaccheda (bhavaṅga arrest) thought-moment that immediately precedes the mind-door apprehending consciousness is known as the mind-door (manodvāra).

Abhidhammāvatāra states—

S'āvajjanaṃ bhavangantu manodvāranti vuccati.

(The bhavaṅga with the āvajjana is known as mind-door).

46. The commentary sums up 46 as follows:—

(*a*) 1; (*b*) 2 (akusala and kusala vipāka cakkhu viññāṇa); (*c*) 2 (akusala and kusala vipāka sampaṭicchana); (*d*) 3 (akusala vipāka = 1, kusala vipāka santīraṇa = 2); (*e*) 1; (*f*) 29 (akusala = 12 + kusala = 8 + ahetuka kriyā hasituppāda = 1 + sobhana kriyā = 8); (*g*) 8 (sobhana vipāka — the other three being included in santīraṇa).

1 + 2 + 2 + 3 + 1 + 29 + 8 = 46.

46. Forty-six types of consciousness arise through the eye-door with material form as the object (rūpālambana). An equal number arises in the remaining four physical doors with their respective objects.

47. Accordingly, yathārahaṃ—

That is, "according as the object is desirable or not, as attentiveness is right or wrong, as passion-freed individuals or not" (Vibhāvini Tīkā). Mr. Aung says "Ledi Sayadaw explains the same by 'According to the object, the plane of existence, the subject, attention, etc.'."

48. All types of Kāmāvacara consciousness arise through these five doors.

49. Namely, 12 akusalas + 1 ahetuka kriyā + 16 sobhana kusala and kriyā + 10 Rūpāvacara kusala and kriyā + 8 Arūpāvacara kusala and kriyā + 8 Lokuttara Magga and Phala. (12 + 1 + 16 + 10 + 8 + 8 = 55).

50. Namely, 3 santīraṇas and 8 sobhana vipākas.

51. Dvāra-vimutta, door-freed.

Vibhāvinī Tīkā explains that they are so called because (i) they do not arise in any of the sense-doors such as eye etc., (ii) bhavaṅga itself is the mind-door, and (iii) they exist without receiving any new external object (pertaining to the present life).

The first reason applies to cuti and paṭisandhi, the second to bhavaṅgupaccheda, and the third to all bhavaṅgas and cuti.

It was stated earlier that paṭisandhi, bhavaṅga and cuti of a particular life are similar because their objects and their co-adjuncts are identical although their functions differ.

At the moment of death a thought-process that conditions the future existence occurs. The object of this thought-process may be (i) a Kamma (action) which one has performed in the course of one's life. One recollects the deed as if being renewed. Strictly speaking, it is a recurring of the consciousness which one has experienced while performing the action. Or it may be (ii) any symbol (Kamma-nimitta) which was conspicuous during the performance of the action. It may also be (iii) characteristic symbol of the place in which one is bound to be reborn (gati-nimitta).[91] Taking one of these three as the object, the rebirth-consciousness takes place in the future existence. The object of the bhavaṅga and cuti of that particular existence is similar to that of the paṭisandhi. Hence it was stated above that they do not take any new external object.

52. They arise iṇ their respective doors such as eye, ear, etc..

53. All the 26 Sublime and Supramundane javanas arise through the mind-door.

54. The two sampaṭicchanas and pañcadvāravajjana arise only through the five physical sense-doors.

Readers should note that at times all these three types

91. Referring to the object of the *paṭisandhi citta* Mr. Aung says in the *Compendium* — "These have for their object either the past efficient action itself, or a symbol of that past action (*Kamma nimitta*), or a sign of the tendencies (*gati-nimitta*) that are determined by the force of that past action"—p. 26.

Here *gati-nimitta* means a sign or symbol of the place in which he is to be born, such as fire, flesh, celestial mansions, etc.

of consciousness are collectively termed manodhātuttika (three mind-elements).

55. Pleasurable investigation arises through the five physical doors when the object presented is desirable. It occurs through the mind-door as a tadālambana.

56. This is the manodvārāvajjana which functions purely as a mind-door apprehending consciousness and as a determining consciousness in a thought-process which arises through any of the five physical doors.

57. When they function as paṭisandhi, bhavaṅga and cuti they are door-freed.

58. The nine Rūpāvacara and Arūpāvacara vipāka cittas arise as paṭisandhi, bhavaṅga and cuti in their respective planes. Hence they are door-freed.

59. They are:—

dvipañca viññāna (sense-impression)	= 10
Rūpāvacara kusala and kriyā	= 10
Arūpavācara kusala and kriyā	= 8
Lokuttara Magga and Phala	= 8
	36

(v. Alambana Saṅgaho)

§ 10. Ālambanasaṅgahe ālambanāni nāma rūpārammaṇaṃ saddārammaṇaṃ gandhārammaṇaṃ rasārammaṇaṃ phoṭṭhabbāramma-

ṇaṃ dhammārammaṇaṃ c'āti chabbidhāni bhavanti.

Tattha rūpam'eva rūpārammaṇaṃ. Tathā saddādayo saddārammaṇādīni. Dhammārammaṇaṃ pana pasāda, sukhumarūpa, citta, cetasika, nibbāna, paññattivasena chaddhā saṅgayhanti.

Tattha cakkhudvārikacittānaṃ sabbesampi rūpam' eva ārammaṇaṃ. Tañ ca paccuppannam' eva. Tathā sotadvārikacittādīnam' pi saddādīni. Tāni ca paccuppannāni y'eva.

Manodvārikacittānaṃ pana chabbidham' pi paccuppannam' atītaṃ anāgataṃ kālavīmuttañ ca yathāraham' ālambanaṃ hoti.

Dvāravimuttānañ ca pana paṭisandhi-bhavaṅga-cuti saṅkhātānaṃ chabbidham pi yathāsambhavaṃ yebhuyyena bhavantare chadvāragahitaṃ paccuppannam' atītaṃ paññattibhūtaṃ vā kammaṃ kammanimittaṃ gatinimittasammataṃ ālambanaṃ hoti.

Tesu cakkhuviññāṇādīni yathākkamamaṃ rūpādiekekālambanān' eva. Manodhātuttikaṃ pana rūpādipañcālambanaṃ. Sesāni kāmāvacaravipākāni hasancittañc' āti sabbathā' pi kāmāvacarālambanān' eva.

Akusalāni c’ eva ñāṇavippayuttajavanāni c’āti lokuttaravajjitasabbālambanāni. Ñāṇasampayuttakāmāvacarakusalāni c’ eva pañcaṃajjhānasaṅkhātamabhiññākusalañc’ āti arahattamaggaphalavajjitasabbālambanāni. Ñāṇasampayuttakāmāvacarakriyā c’ eva kriyābhiññāvotthapanañc’ āti sabbathā’ pi sabbālambanāni.

Āruppesu dutiyacatutthāni mahaggatālambanāni. Sesāni mahaggatacittāni pana sabbāni’ pi paññāttālambanāni. Lokuttaracittāni nibbānālambanānī’ ti.

§ 11. Pañcavīsa parittamhi cha cittāni mahaggate
Ekavīsati vohāre aṭṭha nibbānagocare

Vīsānuttaramuttamhi aggamaggaphalujjhite
Pañca sabbattha chacceti sattadhā tattha saṅgaho.

(v. Summary of Objects)

§ 10. In the summary of objects (60) there are six kinds—namely, visible object (61), audible object (62), odorous object (63), sapid object (64), tangible object (65), and cognizable object (66).

Therein form itself is visible object. Likewise sound and so forth are the audible objects etc. But cognizable

object is sixfold:—sensitive (parts of organs) (67) subtle matter (68), consciousness (69), mental states (70), Nibbāna (7I), and concepts (72).

To all types of eye-door consciousness visible form itself is the object. That too pertains only to the present (73). Likewise sounds and so forth of the ear-door consciousness and so forth also pertain to the present (74).

But the six kinds of objects of the mind-door consciousness are accordingly (75) present, past, future, and independent of time.

(76) To the 'door-freed' such as relinking, bhavaṅga, and -decease any of the aforesaid six becomes objects as they arise. They are grasped, mostly (77) through the six doors, pertaining to the immediately preceding life, as past or present object or as concepts. They are (technically) known as Kamma, 'a symbol of Kamma', or a symbol of the state of rebirth.[92]

Of them eye-consciousness and so forth have respectively form and so forth, as their single object. But the three mind-elements have five objects such as form and so forth. The remaining Sense-sphere Resultants and the smiling consciousness have wholly Sense-sphere objects.

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92. Mr. Aung translates this passages as follows:…

"Further, the objects of those 'door-freed' classes of consciousness which are called rebirth, life-continuum, and re-decease cognitions, are also of six kinds according to circumstances. They have usually been grasped (as object) in the immediately preceding existence by way of the six doors; they are objects of things either present or past, or they are concepts. And they are (technically) known as 'Karma', 'sign of Karma', or 'sign of destiny.'"

Compendium of Philosophy, p. 120,

The Immorals and the javanas, dissociated with knowledge, have all objects except the Supramundane objects (78).

The Sense-sphere Morals and the super-intellect (79) consciousness, known as the fifth jhāna, have all objects except the Path and Fruit of Arahantship.

The Sense-sphere Functionals, associated with knowledge, super-intellect Functional consciousness (80) and the determining consciousness (81) have in all cases all kinds of objects (82).

(83) Amongst the Arūpa consciousness the second and fourth have Sublime objects. All the remaining Sublime types of consciousness have concepts (84) as objects. The Supramundane types of consciousness have Nibbāna as their object.

§ 11. Twenty-five (85) types of consciousness are connected with lower objects; six (87) with the Sublime; twenty-one (88) with concepts (89); eight with Nibbāna.

Twenty (90) are connected with all objects except the Supramundane objects; five (91) in all except with the Highest Path and Fruit; and six (92) with all.

Sevenfold is their grouping.

Notes:

60. Ārammanam or **Ālambanam—**

Ārammanam is derived from a + √ ram, to attach, to adhere, to delight.

Ālambanaṃ is derived from ā + √ lamb, to hang upon.

That on which the subject hangs, or adheres to, or delights in, is Ārammaṇa or Ālambana. It means an object.

According to Abhidhamma there are six kinds of objects, which may be classified as physical and mental.

Each sense has its corresponding object.

61. Rūpa is derived from √ rup, to change, to perish. In its generic sense it means 'that which changes its colour owing to cold, heat, etc.' (sītuṇhādivasena vaṇṇa-vikāramāpajjatī' ti rūpaṃ).

Abhidhamma enumerates 28 kinds of rūpa, which will be descriptively dealt with in a special chapter. Here the term is used in its specific sense of object of sight.

The Vibhāvinī Tīkā states, "Rūpa is that which manifests itself by assuming a difference in colour, that which expresses the state of having penetrated into the heart." (vaṇṇavikāraṃ āpajjamānaṃ rūpayati hadayaṅ-gatabhāvaṃ pakāsetī' ti rūpaṃ).

Rūpa is the abode, range, field, or sphere of colour (vaṇṇāyatana). It is the embodiment of colour.

It should be understood that according to Abhidhamma rūpa springs from four sources—namely, Kamma, mind (citta), seasonal phenomena (utu), and food (āhāra).

62. Sadda or (sound) arises from the friction of elements of extension (paṭhavi dhātu). There are four

material elements (bhūta rūpa)—namely, the element of extension (paṭhavi). the element of cohesion (āpo), the element of heat (tejo), and the element of motion (vāyo). These are the fundamental units of matter. They are always inter-dependent and inter-related. One element may preponderate over the other as, for example, the element of extension predominates in earth, the element of cohesion in water, the element of heat in fire, and the element of motion in air.

When an element of extension collides with a similar element there arises sound. It springs from both mind (citta) and seasonal phenomena (utu).

Sounds are either articulate (vyakta) or inarticulate (avyakta).

63. Gandha (odour) is derived from √ gandh, to express (sūcane). It springs from all the four sources.

64. Rasa (taste) is diffused in all the elements. Only the sapidity that exists in them is regarded as rasa.

65. Phoṭṭhabbārammaṇa—tangible object. It is not mere contact. With the exception of the element of cohesion all the remaining three elements are regarded as tangible, because the former cannot be felt by the body.

When these three elements, which constitute a tangible object, collide with the sensory surface of the body there arises either pain or pleasure according to the desir-

ability or undesirability of the object. In the case of other objects there results only upekkhā—neutral feeling.

66. Dhammārammaṇa includes all objects of consciousness. Dhamma embraces both mental and physical phenomena.

67. The sensory surfaces of all the five organs are known as pasāda. In the case of eye, ear, nose, tongue the sensory surfaces are located in particular spots, while the sensory surface of the body pervades the whole system.

There are five kinds of pasāda rūpa corresponding to the five sense-organs.

68. Sukhuma rūpas—

Of the 28 kinds of rūpa 16 are classed as sukhum (subtle) and 12 as odārika (gross).

The physical objects of (i) sight, (ii) hearing, (iii) scent, (iv) taste, and touch (which includes the element of (v) extension, (vi) heat, (vii) and motion), and the five pasāda rūpas belong to the gross group. The remaining 16 which will be described in the chapter on rūpa belong to the subtle group. They are termed subtle as there is no collition on their part.

69. Namely, all the 89 types of consciousness. They are sometimes collectively treated as one object as they all possess the identical characteristic of awareness.

70. Namely, the 52 mental properties.

71. This is a supramundane object which is perceived by the eight kinds of Supramundane consciousness.

72. Paññatti is that which is made manifest. It is twofold—namely, nāma paññatti and attha paññatti. The former means a name or term such as chair, table, etc., the latter means the object or idea conveyed thereby.

73. What is time? Strictly speaking, it is a mere concept which does not exist in an absolute sense. On the other hand what space is to matter, time is to mind.

Conventionally we speak of past (atīta), present (paccuppanna), and future (anāgata).

Past is defined as that which has gone beyond its own state or the moments of genesis, development, and cessation (attano sabhāvaṃ uppādādikkhaṇaṃ vā atītā atikkantā atītā).

Present is that which on account of this and that reason enters, goes, exists above the moments of genesis etc. (taṃ taṃ kāraṇaṃ paṭicca uppādādikkhaṇaṃ uddhaṃ pannā, gatā, pavattā = paccuppannā).

Future is that which has not yet reached both states (tadubhayam' pi na āgatā sampattā).

According to Abhidhamma each consciousness consists of three phases—uppāda (genesis), ṭhiti (development), and bhaṅga (dissolution or cessation). In the view of some commentators there is no intermediate ṭhiti stage but only the stages of arising and passing away. Each thought-moment is followed by another. Time is thus the

sine qua non of the succession of mental states. The fundamental unit of time is the duration of a thought-moment. Commentators say that the rapidity of these fleeting thought-moments is such that within the brief duration of a flash of lightning there may be billions of thought-moments.

Matter, which also constantly changes, endures only for seventeen thought-moments, being the time duration for one thought-process.

Past is gone. Future has not come. We live only for one thought-moment and that slips into the irrevocable past. In one sense there is only the eternal NOW. In another sense the so-called present is the transitional stage from the future to the past.

The Dictionary of Philosophy defines time "as the general medium in which all events take place in succession or appear to take place in succession".

Atthasālinī states that time is a concept derived from this or that phenomenon. And it does not exist by nature, it is merely a concept. (Taṃ taṃ upādāya paññatto kālo nāma. So pan' esa sabhāvato avijjamānattā paññatti-mattako eva).

74. All sense-objects belong to the present.

75. Accordingly—yathārahaṃ, i.e, with respect to sense-sphere javana, Higher Intellect (abhiññā) and other Sublime javanas.

The six kinds of objects of the Sense-sphere javanas, with the exception of smiling consciousness, are present, past, future, and independent of time.

The objects of the smiling consciousness are past, present, and future.

The objects of the javanas, by means of which the Higher Intellect such as Divine Eye, Divine Ear are developed, are past, present, future,, and independent of time.

The objects of sublime javanas may be either timeless or past.

As Nibbāna is eternal it does not belong to the past, present, or future. It is timeless. So is paññatti, independent of time.

76. This difficult passage needs some explanation.

When a person is about to die he sometimes recollects a good or bad action he has performed during his lifetime. The moral or immoral consciousness, experienced at the particular moment, arises now as a fresh consciousness. This is technically known as 'Kamma'.

Being a thought, it is a dhammārammaṇa grasped through the mind-door, and is past.

The object of the paṭisandhi, bhavaṇga, and cuti classes of consciousness of the subsequent life is this dhammārammaṇa.

At times it may be a sign or symbol associated with the good or bad action. It may be one of the five physical objects viewed through one of the six doors, as a present or past object.

Suppose, for instance, one hears the Dhamma at the dying moment. In this case the present audible word grasped through the ear becomes the object. It, therefore, follows that the object of the aforesaid three classes of consciousness of the following life becomes this Kamma nimitta.

Again, let us think that a dying physician sees through his mental eye the patients he has treated. Now, this is a past rūpārammaṇa perceived through the mind-door.

Or again, let us think that a dying butcher hears the groans of cattle he has killed. The past audible object is presented to the person through the mind-door.

Kamma-nimitta may, therefore, be past or present, viewed through one of the six doors.

In some cases some symbol of the place in which he is to be reborn such as fire, flesh, celestial mansions, etc., may appear to the dying person. This is regarded as present object grasped through the mind-door.

Gati-nimitta is, therefore, a visual object, present in point of time, and is perceived through the mind-door.

It should be noted that the paṭisandhi, bhavaṅga, and cuti thought-moments of the Sense-sphere have for their objects a kamma, a kamma-nimitta, or a gati-nimitta, perceived through one of the six-doors, in the immediately preceding life.

In the case of all rūpāvacara paṭisandhi etc., the object is always a past kamma-nimitta which is a concept

(paññatti) such as a kasiṇa symbol, perceived through the mind-door.

The object of the first and third Arūpa paṭisandhi etc., is also a past concept (paññatti) such as ‘ananto ākāso’ ‘infinite is space’ in the case of the first, and the concept ‘natthi kiñci’—‘there is nothing’, in the case of the third. These two concepts are regarded as kamma-nimittas perceived through the mind-door.

The object of the second and fourth arūpa jhāna paṭisandhi etc., is a past mental object which serves as the kamma-nimitta perceived through the mind-door.

As was explained in the first chapter the second arūpa consciousness was developed by taking the first arūpa consciousness as the object, and the fourth with the third as the object.

77. The term ‘yebhuyyena’ (mostly) is used to indicate the rebirth of one born in the asañña plane where there is no consciousness. The commentary states that by the power of Kamma some object such as a kamma nimitta presents itself to the paṭisandhi consciousness.

78. In Buddhism an ordinary worldling is called a puthujjana (lit., manyfolk or one who is born again and again). Those who have attained the first three stages of Sainthood are called sekhas (lit., those who undergo a training). Those who have attained the Final stage of Sainthood (Arahantship) are called asekhas, who no more undergo any training.

The **sekhas** cannot comprehend the Path and Fruit consciousness of an Arahant because they have not attained that superior state, but worldly thoughts of an Arahant they can.

Similarly the worldlings cannot comprehend the supramundane consciousness of the sekha Saints.

79. **Abhiññā** are the five kinds of Higher Knowledge. They are Divine Eye (dibbacakkhu), Divine Ear (dibba-sota), Reminiscence of past births (pubbenivāsānussati ñāṇa), Reading the thoughts of others (paracitta-vijānana) and Psychic Powers (iddhividha ñāṇa). To develop these five abhiññas one must possess the fifth jhāna. Not even with this developed Sublime consciousness can a worldling or a sekha comprehend the Path and Fruit consciousness of an Arahant.

It is only an Arahant who can comprehend the Path and Fruit consciousness of an Arahant.

A detailed account of abhiñña will appear in a latter chapter.

80. These two classes of consciousness are experienced only by Arahants.

81. This is the manodvārāvajjana which occurs before every javana process. Hence there is nothing that is beyond the scope of this consciousness.

82. Namely, Sense-sphere objects, Sublime objects,

Supramundane objects, and concepts (paññatti).

83. The object of the second arūpa consciousness is the first arūpa consciousness, while that of the fourth is the third.

84. i. e., the object of the first arūpa consciousness is the concept ‘ananto ākāso’ ‘infinite is space’, that of the third is the concept ‘natthi kiñci’ ‘there is nothing’.

An explanation of these appears in the first chapter.

All the rūpa jhānas have concepts such as kasiṇas as their’ objects.

85. Namely, 23 Sense-sphere Resultants + 1 sense-door consciousness + 1 smiling consciousness = 25.

86. **Paritta**, derived from pari + √ dā, to break, to shorten, means lower or inferior. This refers to Sense-sphere objects.

87. Namely, the Moral, Resultant, and Functional 2nd and 4th arūpa cittas (viññāṇāñcāyatana and n’eva saññā n’āsaññāyatana).

88. Namely, 15 Rūpa jhānas and Moral, Resultant, and Functional 1st and 3rd arūpa jhānas (ākāsānañcāyatana and ākiñcaññāyatana) 15 + 6 = 21.

89. **Vohāra** here refers to concepts such as kasiṇas etc.

90. Namely, the 12 Immorals and 8 Sense-sphere Morals and Functionals, dissociated with knowledge.

91. They are the 4 Sense-sphere Morals associated with knowledge and the 5th Moral rūpa jhāna (abhiññā kusala citta).

92. They are the 4 Sense-sphere Functionals, 5th Functional rūpa jhāna, and mind-door apprehending (manodvārāvajjana).

(vi. Vatthu—Saṅgaho)

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§ 12. Vatthusaṅgahe vatthūni nāma cakkhu sota ghāṇa jivhā kāya hadayavatthu c'āti chabbidhāni bhavanti.

Tāni kāmaloke sabbāni' pi labbhanti. Rūpaloke pana ghāṇādittayaṃ natthi. Arūpaloke pana sabbāni' pi na saṃvijjanti.

Tattha pañcaviññāṇadhātuyo yathākkamaṃ ekantena pañcappasādavatthūni nissāy' eva pavattanti. Pañcadvārāvajjanasampaṭicchaṇasaṅkhātā pana manodhātu ca hadayaṃ nissāy' eva pavattanti. Tathā avasesā pana manoviññāṇadhātu-saṅkhātā ca santīraṇamahāvipākapaṭighadvayapaṭhamamaggahasanarūpāvacaravasena hadayaṃ nissāy' eva pavattanti.

Avasesā kusalākusalakriyānuttaravasena pana nissāya vā anissāya. Āruppavipākavasena hadayaṃ anissāy’ evā ti.

§ 13. Chavatthū nissitā kāme satta rūpe catubbidhā
Ti vatthū nissitāruppe dhātvekā nissitā matā.

Tecattāḷīsa nissāya dve cattālīsa jāyare
Nissāya ca anissāya pākā’ ruppā anissitā’ ti.

Iti Abhidhammatthasaṅgahe Pakiṇṇakasaṅgahavibhāgo nāma Tatiyo Paricchedo.

(vi. Summary of Bases)

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§ 12. In the summary of bases (93), there are six kinds—namely, eye, ear, nose, tongue, body, and heart.

All these, too, (94) are found in the Sense-sphere. But in the Form-sphere three bases—nose, tongue, and body—are not found (95). In the Formless-sphere no base (96) exists.

Therein the five elements of sense-impressions lie entirely dependent on the five sensory parts (97) of the organs as their respective bases. But the mind-element—namely, the five-door adverting consciousness and the (two types of) receiving consciousness—rest in dependence on the heart (98). Likewise the remaining mind-conscious-element (99) comprising the (100) investigating consciousness, the great Resultants, the two (101) accompanied by aversion, the first Path (102) conscious-

ness, smiling consciousness, (103) and Form-sphere (104) consciousness, rest in dependence on the heart (105).

(10 + 3 + 3 + 8 + 2 + 1 + 1 + 15 = 43).

The remaining classes of consciousness (106) whether Moral, Immoral, Functional, or Supramundane, are either dependent on, or independent of, the heart-base. The Formless-sphere Resultants are independent of the heart-base.

§ 13. It should be known that in the Sense-sphere seven elements (107) are dependent on the six bases, in the Form-sphere four (108) are dependent on three (109) bases, in the Formless-sphere the one single (110) mind-element is not dependent on any.

Forty-three arise dependent on a base. Forty-two arise with or without a base. The Formless Resultants arise without any base.

Thus ends the third chapter in the Compendium of Abhidhamma, entitled the miscellaneous treatment.

Notes:

93. Vatthu is derived from $\sqrt{}$ vas, to dwell. In its primary sense it means a garden, field, or avenue. In its secondary sense it means a cause or condition. Vatthu is also applied to something that exists, that is, a substance, object, or thing. Referring to the three objects of worship,

the Buddha says “Uddesikaṃ ti avatthukaṃ”. Here avatthuka means objectless, without a thing or substance.

Vatthu is the seat of sense-organs.

There are six seats or physical bases corresponding to the six senses.

These will be fully described in the chapter on Rūpa.

94. The indeclinable particle ‘pi’ (too) in the text indicates that there is an exception in the case of those who are born blind, deaf, dumb, etc.

95. The organs exist, but not their sensory faculties as beings in these higher planes have temporarily inhibited the desire for sensual pleasures (kāmarāga) They possess eye and ear so that they may utilise them for good purposes. The heart-base also exists because it is the seat of consciousness.

96. Being devoid of all forms of matter. Mind alone exists even without the seat of consciousness by the power of meditation.

97. For instance, the eye-consciousness depends on the sensory surface of the eye but not on the physical organ or ‘eye of flesh’ The other sense-impressions also depend on their respective sensory surfaces.

The sensory surfaces (pasāda) of these five organs should be understood as follows:—

“**Cakkhu**, which stands for vision, sense of sight and

eye. “Eye”, however, is always in the present work to be understood as the seeing faculty or visual sense, and not as the physical or ‘eye of flesh’ (maṃsa cakkhu). The commentary gives an account of the eye, of which the following is the substance: First the aggregate organism (sasambhāra-cakkhu). A ball of flesh fixed in a cavity, bound by the socket-bone beneath and by the bone of the eyebrow above, by the angles of the eye at the sides, by the brain within and by the eyelashes without. There are fourteen constituents: the four elements, the six attributes dependent on them, viz., colour, odour, taste, sap of life, form (sanṭhānaṃ), and collocation (sambhavo); vitality, nature, body-sensibility (kāyappasādo), and the visual sentient organ. The last four have their source in karma. When ‘the world’, seeing an obvious extended white object fancies it perceives the eye, it only perceives the basis (or seat—*vatthu*) of the eye And this ball of flesh, bound to the brain by nerve-fibres, is white, black and red, and contains the solid, the liquid, the lambent and the gaseous. It is white by superfluity of humour, black by superfluity of bile, red by superfluity of blood, rigid by superfluity of the solid, exuding by superfluity of the liquid, inflamed by superfluity of the lambent, quivering by superfluity of the gaseous. But that sentient organ (pasādo) which is there bound, inherent, derived from the four great principles—this is the visual sense (pasāda-cakkhu). Placed in the midst and in the front of the black disc of the composite eye, the white disc surrounding it (note that the iris is either not distinguished or is itself the

'black disc') and in the circle of vision, in the region where the forms of adjacent bodies come to appear, it permeates the seven ocular membranes as sprinkled oil will permeate seven cotton wicks. And so it stands, aided by the four elements, sustaining, maturing, moving (samudīraṇaṃ)—like an infant prince and four nurses, feeling, bathing, dressing, and fanning him—maintained by nutriment both physical (utu) and mental, protected by the (normal) span of life invested with colour, smell, taste. and to forth, in size the measure of a louse's head—stands duly constituting itself the door of the seat of visual cognitions etc. For as it has been said by the Commander of the Doctrine (Sāriputta):

> 'The visual sense by which he beholds forms
> It small and delicate, comparable to a louse's head.

Sotappasāda—

"This, situated within the cavity of the aggregate organism of the ear, and well furnished fine reddish hairs, is in shape like a little finger-stall (anguliveṭhana)." (Asl. 310)

Ghāṇappasāda—

"This is situated inside the cavity of the aggregate nasal organism, in appearance like a goat's hoof." (Asl. 310)

Jivhāppasāda—

"This is situated above the middle of the aggregate gustatory organism, in appearance like the upper side of the leaf of a lotus." (Asl. 310).

Kāyappasāda—

"The sphere of kāya—so runs the comment (Asl. 311)—is diffused over the whole bodily form just as oil pervades an entire cotton rag." (*Buddhist Psychology*, pp. 173–181).

98. Hadayavatthu—heart-base.

According to the commentators hadayavatthu is the seat of consciousness. Tradition says that within the cavity of the heart there is some blood, and depending on which lies the seat of consciousness. It was this cardiac theory that prevailed in the Buddha's time, and this was evidently supported by the Upanishads.

The Buddha could have adopted this popular theory, but He did not commit Himself.

Mr. Aung in his Compendium argues that the Buddha was silent on this point. He did not positively assert that the seat of consciousness was either in the heart or in the brain. In the Dhammasaṅganī the term hadayavatthu has purposely been omitted. In the Paṭṭhāna, instead of using hadaya as the seat of consciousness, the Buddha has simply stated 'yaṃ rūpaṃ nissāya'—depending on that 'rūpa'. Mr. Aung's opinion is that the Buddha did not want to reject the popular theory. Nor did He advance a new theory that brain is the seat of consciousness as is regarded by modern scientists.

See *Buddhist Psychology*—Introduction lxxviii, and *Compendium of Philosophy*, pp. 277–279.

99. Dhātu is derived from √ dhar, to hold, to bear. 'That which carries its own characteristic mark is dhātu'. They are so called since they are devoid of being or life (nissatta nijjīva).

For the sake of convenience three technical terms are used here. They are pañcaviññāṇadhātu, manodhātu, mano-viññāṇa-dhātu.

Pañca-viññāṇa-dhātu is applied to the ten sense-impressions.

Mano-dhātu—is applied to the two types of receiving consciousness and five-door adverting consciousness (sampaṭicchana and pañcadvārāvajjana).

Mano-viññāṇa-dhātu is applied to all the remaining classes of consciousness.

100. The three classes of investigating consciousness and the eight great Resultants do not arise in the Formless sphere owing to the absence of any door or any function there.

101. As aversion has been inhibited by those born in rūpa and arūpa planes the two classes of consciousness, accompanied by aversion, do not arise there.

102. To attain the first stage of Sainthood one must hear the word from another (paratoghosappaccaya).

103. Smiling consciousness cannot arise without a body. Buddhas and Pacceka Buddhas who experience such

classes of consciousness are not born outside the human plane.

104. No rūpa jhāna consciousness arises in the arūpaloka as those persons born in such planes have temporarily inhibited the desire for rūpa.

105. All the 43 types of consciousness stated above, are dependent on the hadayavatthu.

(10 + 3 + 3 + 8 + 2 + 1 + 1 + 15 = 43).

106. They are the 8 sobhana kusalas, 4 rūpa kusalas, 10 akusalas, 1 manodvārāvajjana, 8 sobhana kriyā, 4 arūpa kriyā, 7 lokuttaras = 42.

These may arise in planes with the five Aggregates or in planes with four Aggregates (arūpa-loka).

107. i.e., 5 pañcaviññāṇadhātus + 1 manodhātu + 1 manoviññāṇadhātu = 7.

108. i. e., 1 cakkhuviññāṇa, 1 sotaviññāṇa, 1 manodhātu, 1 manoviññāṇadhātu = 4.

109. Namely, cakkhu, sota and hadayavatthu.

110. Dhātu’ + eka = Dhātv’ eka. This refers to manoviññāṇadhātu.

CHAPTER IV

VĪTHI—SAṄGAHA VIBHĀGO

§ 1. Cittuppādānamicc' evaṃ katvā saṅgaham uttaraṃ
Bhūmi-puggalabhedena pubbāparaniyāmitaṃ
Pavattisaṅgahaṃ nāma paṭisandhippavattiyaṃ
Pavakkhāma samāsena yathāsambhavato kathaṃ.

§ 2. Cha vatthūni, cha dvārāni, cha ālambanāni, cha viññāṇāni, cha vīthiyo, chadhā visayappavatti c'āti vīthisaṅgahe cha chakkāni veditabbāni.

Vīthimuttānaṃ pana kamma-kammanimitta-gatinimitta-vasena tividhā hoti visayappavatti.

Tattha vatthudvārālambanāni pubbe vuttanayen' eva.

Cakkhuviññāṇaṃ, sotaviññāṇaṃ, ghāṇaviññāṇaṃ, jivhāviññāṇaṃ, kāyaviññāṇaṃ manoviññāṇaṃ c'āti cha viññāṇāni.

Vīthiyo pana cakkhudvāravīthi, sotadvāravīthi, ghāṇadvāravīthi, jivhādvāravīthi,

kāyadvāravīthi, manodvāravīthi c’āti dvāravasena vā cakkhuviññāṇavīthi, sotaviññāṇavīthi, ghāṇaviññāṇavīthi, jivhāviññāṇavīthi, kāyaviññāṇavīthi manoviññāṇavīthi c’āti viññaṇavasena vā dvārappavattā cittappavattiyo yojetabbā.

§ 3. Atimahantaṃ, mahantaṃ, parittaṃ, atiparittaṃ c’āti pañcadvāre, manodvāre, vibhūtamavibhūtaṃ c’āti chadhā visayappavatti veditabbā.

Kathaṃ? Uppādaṭṭhitibhaṅgavasena khaṇattayaṃ ekacittakkhaṇaṃ nāma. Tāni pana sattarasacittakkhaṇāni rūpadhammānam āyu. Ekacittakkhaṇātītāni vā, bahucittakkhaṇātītāni vā ṭhitippattān’ eva pañcālambanāni pañcadvāre āpāthamāgacchanti. Tasmā yadi ekacittakkaṇātītakaṃ rūpārammanaṃ cakkhussam’ āpātham’āgacchati, tato dvikkhattuṃ bhavaṅge calite bhavaṅgasotaṃ vocchinditvā tam’ eva rūpārammaṇaṃ āvajjentaṃ pañcadvārāvajjanacittaṃ uppajjitvā nirujjhati. Tato tass’ ānantaraṃ tam’ eva rūpaṃ passantaṃ cakkhuviññāṇaṃ, sampaṭicchantaṃ sampaṭicchanacittaṃ, santīrayamānaṃ santīraṇacittaṃ, vavatthapentaṃ votthapanacittaṃ c’āti yathākkamamaṃ uppajjitvā nirujjhanti. Tato paraṃ ek’

ūnatiṃsakāmāvacarajavanesu yaṃ kiñci laddhapaccayaṃ yebhuyyena sattakkhattuṃ javati. Javanānubandhāni ca dve tadārammaṇapākāni yathārahaṃ pavattanti. Tato paraṃ bhavaṅgapāto.

Ettāvatā cuddasacittuppādā dve bhavaṅga-calanāni pubbevātītakamekacittakkhaṇanti katvā sattarasa cittakkhaṇāni paripūrenti. Tato paraṃ nirujjhati. Ālambanam' etaṃ atimahantaṃ nāma gocaraṃ.

Yāva tadālambun' uppādā pana appahon-tātītakam āpātham āgataṃ ālambanaṃ maha-ntaṃ nāma. Tattha javanāvasāne bhavaṅga-pāto' va hoti. Natthi tadālambanuppādo.

Yāva javanuppādā' pi appahontātītakamā-pātham āgataṃ ālambanaṃ parittaṃ nāma.

Tattha javanam pi anuppajjitvā dvattikkha-ttuṃ votthapanam' eva pavattati. Tato paraṃ bhavaṅgapāto' va hoti.

Yāva votthapanuppādā ca pana appahon-tātītakam āpātham āgataṃ nirodhāsannamā-lambanaṃ atiparittaṃ nāma. Tattha bhavaṅ-gacalanam' eva hoti. Natthi vīthicittuppādo.

Icc' evaṃ cakkhudvāre, tathā sotadvārādīsu c' āti sabbathā' pi pañcadvāre tadālambana-

javana-votthapanamoghavāra-saṅkhārānaṃ catunnaṃ vārānaṃ yathākkamaṃ ārammaṇa-bhūtā visayappavatti catudhā veditabbā.

§ 4. Vīthicittāni satt' eva cittuppādā catuddasa
Catupaññāsa vitthārā pañcadvāre yathārahaṃ.

Ayam' ettha pañcadvāre vīthicittappavattinayo.

Analysis of Thought-Processes

Five Sense-Door Thought-Process

Introductory

§ 1. Having thus completed the noble compendium of consciousness and its concomitants (with respect to feelings etc.), I shall briefly describe, in due order, the compendium of (thought) processes both at rebirth and in lifetime, according to the planes and individuals, and as they are determined by what (consciousness) that precedes and by what that follows (1).

Notes:—

1. In the preceding chapter states of consciousness and mental concomitants were treated according to feelings, roots, etc. In the present one the author deals with thought-processes as they arise through the mind and the other five senses, in accordance with the different kinds of

individuals and planes of existence.

The Pāli phrase pubbāparaniyāmitaṃ needs an explanation. The commentary explains it thus—this citta arises after so many cittas, and so many cittas follow this citta (idaṃ ettakehi paraṃ, imassa anantaraṃ, ettakāni cittāni).

Paṭisandhi here refers to the initial thought-process that occurs at the moment of conception in a new birth. Pavatti refers to all thought-processes that occur during the course of one's lifetime.

The translation of these two verses appears in the *Compendium of Philosophy* as follows:—

> "This further summary of geneses
> Of thought now having made, I will go on
> To speak concisely, summing up again
> Processes of the mind, in birth and life,
> By order due, the 'after', the 'before',
> Distinguishing both person and life-plane." (p. 124).

Thought-Processes

§ 2. In the compendium of thought-processes six kinds of six classes each should be understood—namely,

i. six bases, ii. six doors, iii. six objects,[93] iv. sixfold consciousness, v. six processes (2), and vi. sixfold presentation of objects (3).

93. These first three classes have already been discussed in the previous chapter. They are repeated here merely to complete the six groups.

The presentation of objects to the process-freed consciousness[94] is threefold—namely, (i) Kamma, (ii) Kamma sign, and (iii) Destiny sign.

The bases, doors, and objects, therein, are as described before.

The sixfold types of consciousness are eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness, and mind-consciousness.

According to the doors the thought-processes are:—

1. The process connected with the eye-door,
2. The process connected with the ear-door,
3. The process connected with the nose-door,
4. The process connected with the tongue-door,
5. The process connected with the body-door, and
6. The process connected with the mind-door.

Or, according to consciousness the thought-processes are:

1. The process connected with the eye-consciousness,
2. The process connected with the ear-consciousness,
3. The process connected with the nose-consciousness,
4. The process connected with the tongue-consciousness,
5. The process connected with the body-consciousness, and
6. The process connected with the mind-consciousness.

The thought procedure connected with the doors should thus be co-ordinated.

94. 2. Namely, *Paṭisandhi*, *bhavaṅga* and *cuti*.

§ 3. The sixfold presentation of objects (4) should be understood as follows:—

a. At the five sense-doors—
(i) 'very great', (ii) 'great', (iii) 'slight', (iv) 'very slight'.

b. At the mind-door
(v) 'clear' and (vi) 'obscure'.

How is the intensity of objects determined?

The three instants such as genesis, static (or development), and dissolution constitute one thought-moment. The duration of material things consists of seventeen such thought-moments.

The five sense-objects enter the avenue of five sense-doors at the static stage when one or several thought-moments have passed.

Hence the thought-process (4) runs as follows:—

Suppose a visible object which has passed one instant (i) enters the avenue of eye. Then the bhavaṅga-consciousness vibrates for one moment and perishes, (ii, iii) arresting the bhavaṅga stream. Subsequently the five-door apprehending consciousness (iv) arises and ceases apprehending that very visible object.

Thereafter the following thought-moments arise and cease in order—

(v) eye-consciousness seeing that very form,
(vi) recipient consciousness receiving it,
(vii) investigating consciousness investigating it,

(viii) determining consciousness determining it.

Then any one of the 29 kinds of Sense-sphere javanas, thus causally conditioned, runs mostly for seven moments (ix–xv).

Following the javanas, two retentive resultants (xvi, xvii) arise accordingly. Finally comes the subsidence into the bhavaṅga.

Thus far seventeen thought-moments are complete namely,

fourteen 'thought-arisings' (cittuppāda)
two vibrations of bhavaṅga, and
one thought-moment that passed at the inception.

Then the object ceases.

Such an object is termed 'very great.'[95]

That object which enters the avenue of sense, having passed (a few moments) and is not able to survive till the arising of the retentive thought-moments, is termed 'great'.

That object which enters the avenue of sense, having passed (a few moments) and is not able to survive even till the arising of the javanas, is termed 'slight'.

In that case even the javanas do not arise, but only the determining consciousness lasts for two or three moments and then there is subsidence into bhavaṅga.

That object which is about to cease and which enters the avenue of sense, having passed a few moments and is not able to survive till the arising of determining consciousness, is termed 'very slight.'

95. See pp. 263, 264.

In that case there is merely a vibration of the bhavaṅga, but no genesis of a thought-process.

As in the eye-door so is in the ear-door etc.

In all the five doors, the fourfold presentation of objects should be understood, is due order, in the four ways, known as—

1. the course (ending with) retention.
2. the course (ending with) javana,
3. the course (ending with) determining, and
4. the futile course.

§. 4. There are seven modes[96] and fourteen different types of consciousness in the thought-process. In detail there are accordingly 54[97] in the five doors.

Herein this is the method of thought-process in the five sense-doors.

Notes:—

2. Vīthī is derived from vi + √ i, to go.

This term means a way or street, but here it is used in the sense of process (paramparā). A thought-process consists of several thought-moments, and a thought-moment is never called a citta-vīthi.

3. Visayappavatti—

The commentarial explanation is — 'the presentation of

96. Namely, 1. *āvajjana*, 2. *pañca viññāṇa*, 3. *sampaṭicchana*, 4. *Santīraṇa*, 5. *votthapana*, 6. *Javana*, (7 moments) and 7. *tadālambana*. These become 14 when the 7 *javana* moments and 2 *tadālambanas* are reckoned separately.

97. Those comprise all the classes of Sense-sphere consciousness which arise through the five sense-doors.

objects at the doors', or 'the genesis of consciousness on the presentation of such objects'. (visayānaṃ dvāresu, visayesu ca cittānaṃ pavatti.)

The author evidently prefers the first explanation.

4. Thought-processes

According to Abhidhamma ordinarily there is no moment when we do not experience a particular kind of consciousness, hanging on to some object—whether physical or mental. The time-limit of such a consciousness is termed one thought-moment. The rapidity of the succession of such thought-moments is hardly conceivable by the ken of human knowledge. Books state that within the brief duration of a flash of lightning, or in the twinkling of an eye billions of thought-moments may arise and perish.

Each thought-moment consists of three minor instants (khaṇas). They are uppāda (arising or genesis), ṭhiti (static or development), and bhaṅga (cessation or dissolution).

Birth, decay, and death[98] correspond to these three states. The interval between birth and death is regarded as decay.

Immediately after the cessation stage of a thought-moment there results the genesis stage of the subsequent thought-moment. Thus each unit of consciousness perishes conditioning another, transmitting at the same time all its potentialities to its successor. There is, therefore, a

98. These three stages correspond to the Hindu view of Brahma (Creator), Vishnu (Preserver) and Siva (Destroyer).

continuous flow of consciousness like a stream without any interruption.

When a material object is presented to the mind through one of the five sense-doors, a thought-process occurs, consisting of a series of separate thought-moments leading one to the other in a particular, uniform order. This order is known as the citta-niyāma (psychic order). As a rule for a complete perception of a physical object through one of the sense-doors precisely 17 thought-moments must pass. As such the time duration of matter is fixed at 17 thought-moments. After the expiration of that time-limit, one fundamental unit of matter perishes giving birth to another unit. The first moment is regarded as the genesis (uppāda), the last as dissolution (bhaṅga), and the interval 15 moments as decay or development (ṭhiti or jarā).

As a rule when an object enters the consciousness through any of the doors one moment of the life-continuum elapses. This is known as atīta-bhavaṅga. Then the corresponding thought-process runs uninterruptedly for 16 thought-moments. The object thus presented is regarded as 'very great'.

If the thought-process ceases at the expiration of javanas without giving rise to two retentive moments (tadālambana), thus completing only 14 moments, then the object is called 'great'.

Sometimes the thought-process ceases at the moment of determining (votthapana) without giving rise to the javanas, completing only 7 thought-moments. Then

the object is termed ‘slight’.

At times when an object enters the consciousness there is merely a vibration of the life-continuum. Then the object is termed ‘very slight’.

When a so-called ‘very great’ or ‘great’ object, perceived through the five sense-doors, is subsequently conceived by the mind-door, or when a thought process arising through the mind-door extends up to the retentive stage, then the object is regarded as ‘clear’.

When a thought-process, arising through the mind-door, ceases at the javana stage, the object is termed ‘obscure.’

When, for instance, a person looks at the radiant moon on a cloudless night, he gets a faint glimpse of the surrounding stars as well. He focuses his attention on the moon, but he cannot avoid the sight of stars around. The moon is regarded as a great object, while the stars are regarded as minor objects. Both moon and stars are perceived by the mind at different moments. According to Abhidhamma it is not correct to say that the stars are perceived by the sub-consciousness and the moon by the consciousness.

Manodvāre Vīthi-Cittappavattinayo

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§ 5. Manodvāre pana yadi vibhūtamālambanaṃ āpātham’ āgacchati, tato paraṃ bhavaṅga-calana-manodvārāvajjanajavanāvasāne tadārammaṇapākāni pavattanti. Tato parari

bhavaṅgapāto.

Avibhūta panālambane javanāvasāne bhavaṅ-gapāto' va hoti. Natthi tadālambanuppādo'ti.

§ 6 Vīthicittāni tīn' eva cittuppādā daseritā
Vitthārena pan' etthekacattāḷīsa vibhāvaye.

Ayam' ettha Paritta javanavāro.

Mind-door Thought-Process

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§ 5. In the mind-door when a 'clear object' enters that avenue, retentive resultants take place at the end of the bhavaṅga vibrations, mind-door apprehending consciousness, and javanas. After that there is subsidence into the bhavaṅga.

In the case of an 'obscure object' there is subsidence into bhavaṅga at the end of the javanas without giving rise to the retentive resultants.

§ 6. Three modes and ten[99] different types (of consciousness) in the thought-process are told. It will be explained that, in detail, there are 41[100] kinds here.

Herein this is the section of the minor javana-procedure.

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99. Namely, (1) *manodvārāvajjana*, *javana*, and *tadālambana*. When the 7 *javanas* and 2 *tadālambanas* are reckoned separately they total 10 distinctive thought-moments.

100. Aforesaid 54–13 (*divipañcaviññana* 10 + *sampaticchansa*, 2 and *Pañcadvarāvājjana* 1) = 41.

Appanā—vithicittappavattinayo

§ 7. Appanājavanavāre pana vibūtāvibhūtabhedo natthi. Tathā tadālambanuppādo ca.

Tattha hi ñāṇasampayuttakāmāvacarajavanamaṭṭhannaṃ aññatarasmiṃ parikammupacārāñulomagotrabhū nāmena catukkhattuṃ tikkhattum' eva vā yathākkamamaṃ uppajjitvā niruddhe tadanantaram' eva yathārahaṃ catutthaṃ pañcamaṃ vā chabbīsati mahaggatalokuttarajavanesu yathābhinīhāravasena yaṃ kiñci javanaṃ appanāvīthimotarati. Tato paraṃ appanāvasāne bhavaṅgapāto va hoti.

Tattha somanassasahagatajavanān'antaraṃ appanā' pi somanassasahagatā' va pāṭikaṇkhitabbā. Upekkhāsahagatajavanānantaraṃ upekkhāsahagatā' va. Tatthā' pi kusalajavanānantaraṃ kusalajavanañ c' eva heṭṭhimañca phalattayamappeti. Kriyājavanānantaraṃ kriyā javanaṃ arahattaphalañ ca appeti.

§ 8. Dvattiṃsa sukhapuññamhā dvādasopekkhakā paraṃ
Sukhitakriyato aṭṭha cha sambhontiupekkhakā.

Puthujjanānasekkhānaṃ kāmapuññātihetato
Tihetukāmakriyato vītarāgānamappanā.

Ayam' ettha manodvāre vīthi-cittappavatti nayo.

Appanā Thought-Process

§ 7. In the ecstatic (5) javana-procedure there is no distinction between 'clear' and 'obscure'. Likewise there is no arising of retentive resultants.

In this case any one of the eight Sense-sphere javanas, accompanied by knowledge, arise, in due order, four times or thrice, as 'preparation' (parikamma), 'approximation' (upacāra), 'adaptation' (anuloma), and 'sublimation' (gotrabhū). Immediately after they cease, in the fourth or fifth instant, as the case may be, any one of the javanas, amongst the 26 Sublime and Supramundane classes, descends into ecstatic process, in accordance with the appropriate effort.

Here, immediately after a pleasurable javana, a pleasurable ecstatic javana should be expected. After a javana, accompanied by equanimity, an ecstatic javana, accompanied by equanimity, is to be expected.

Here, too, a moral javana, is followed by a moral javana and (in the case of attainment—samāpatti) it gives rise to three lower Fruits.

A functional javana is followed by a functional javana and the Fruit of Arahantship.

§. 8. After (tihetuka) (6) pleasurable meritorious thoughts (7) arise 32 (classes of consciousness) (8); after (tihetuka) meritorious thoughts, accompanied by equanimity, 12 classes

of consciousness (9); after (tihetuka) pleasurable functional thoughts, 8 classes of consciousness (10); and after (tihetuka) functional thoughts, accompanied by equanimity, 6 classes of consciousness (11).

To the worldlings and Sekhas ecstasy results after tihetuka Sense-sphere meritorious thoughts, but to the Lustless[101] after tihetuka Sense-sphere functional thoughts.

Herein this is the method of thought-processes with respect to mind-door.

Notes:—

5. Appanā—(Saṃskrt—appaṇā, derived from √ ri, to go).

This is a rare Pāli term found in Abhidhamma.

It is derived from the root √ i, to go.

‘√ I’ + the causal suffix ‘āpe’ + ana. ‘A’ is substituted for ‘i’, and ‘p’ is duplicated: ‘Ā’ + ppe + ana = appanā. The initial ‘ā’ is shortened before double ‘p’.

Venerable Buddhaghosa defines ‘appanā’ as the directing or fixing of the one-pointed consciousness on an object (ekaggaṃ cittaṃ ārammaṇe appenti).

Appanā is a highly developed form of vitakka—initial application of the mind, one of the jhāna factors.

The aspirant who wishes to develop jhānas takes for his object a suitable subject, according to his temperament. In the course of his meditations, as mentioned in the

101. Arahants.

first chapter, he arrives at a stage when be would be able to experience the first jhānic ecstasy.

Then a thought-process runs as follows—

Manodvārāvajjana Parikamma Upacāra
*** *** ***

Anuloma Gotrabhū Appanā
*** *** ***

The first is the mind-door consciousness, which precedes the javana stage, conditioned by objects that enter the avenue of consciousness.

The initial thought-moment of the appanā javana-process is termed parikamma because it is a preparation for the desired higher consciousness whether Sublime (Mahaggata) or Supramundane (Lokuttara). This is followed by another thought-moment known as upacāra because it arises in proximity to the higher consciousness. Ordinarily these two thought-moments arise at the beginning of the appanā javana-process, but if the person is morally advanced only upacāra moment arises without the initial parikamma moment.

The third thought-moment is known as anuloma because it arises in harmony with the preceding thought-moments and the following gotrabhū thought-moment. Gotrabhū, literally, means that which overcomes the Sense-sphere lineage or that which develops the sublime or exalted lineage. Immediately after this gotrabhū thought-moment arises the appanā jhāna thought-moment. Absolute

one-pointedness of the mind is gained at this advanced stage of mental development.

The fully undeveloped jhāna, present in the preliminary thought-moments, is known as upacāra samādhi—access ecstasy.

To a worldling and a Sekha one of the four kāmāvacara moral javanas, accompanied by knowledge, arises as these preliminary appanā thought-moments. In the case of an Asekha it is one of the four Kāmāvacara functional javanas, accompanied by knowledge.

The Supramundane appanā javana-process occurs as follows—

1	2	3
Parikamma	Upacāra	Anuloma
***	***	***

4	5	6	7
Gotrabhū	Magga	Phala	Phala
***	***	***	***

In this thought-process parikamma may or may not precede. As stated above it depends on the moral advancement of the person. Here gotrabhū means that which overcomes the lineage of the worldling or that which develops the supramundane lineage.

One of the four Kāmāvacara moral javanas, accompanied by knowledge, arises in these preliminary stages. The object of the first three thought-moments is mundane, but the object of the gotrabhū is supramundane Nibbāna. Never-

theless, this developed thought-moment is incapable of eradicating the innate defilements. It is the Magga (Path) consciousness that immediately follows, performs the double function of intuiting Nibbāna and of eradicating the defilements. It should be noted that the Path consciousness occurs only once. This is immediately followed by two moments of Phala (Fruit) Consciousness if parikamma is present. Otherwise there will be three Phala thought-moments.

In the case of the second, third, fourth, stages of Sainthood—the fourth thought-moment is named vedana, which means purification, instead of gotrabhū. If the parikamma thought-moment precedes, vodāna thought-moment arises as the fourth, otherwise as the third.

Each of the four Supramundane Paths arises only once in the course of one's life. But one may experience the Fruit consciousness even for a whole day continuously. The three lower fruits, Sotāpatti, Sakadāgāmi, and Anāgāmi are preceded by a moral javana. When one enjoys the Fruit of Arahantship the javanas that immediately precede must be functionals because an Arahant, being an Asekha, does not experience moral javanas.

6. Tihetuka—conditioned by three hetus—alobha (generosity), adosa (goodwill) and amoha (wisdom).

7. Viz., two types of Kāmāvacara consciousness, accompanied by pleasure and knowledge.

8. Namely, the first 4 rūpa jhānas and 28 (7 x 4) lokuttara jhānas. The Arahant Fruit and functionals are excluded.

9. Namely, 1, 5th rūpa jhāna + 4 arūpa jhānas + 7 lokuttara pañcamajjhāna.

10. Namely, lst 4 rūpa jhānas + 1st 4 arahatta phala jhānas.

11. Namely, 1, 5th rūpa jhāna + 4 arūpa jhānas + l, 5th Arahattaphalajhāna.

Tadārammana Niyamo

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§ 9. Sabbattha' pi pan' ettha aniṭṭhe ārammaṇe akusalavipākān' eva pañcaviññāṇasampaticchanasantīraṇatadārammaṇāni, ittthe kusalavipākāni, Atiṭṭhe pana somanassasahagatān' eva santīraṇatadārammaṇāni.

Tattha' pi somanassasahagatakriyājavanāvasāne somanassasahagatān' eva tadārammanāni bhavanti. Upekkhāsahagatakriyā javanāvasāne ca upekkhāsahagatān' eva honti.

Domanassasahagatajavanāvasāne ca pana tadārammaṇāni c' eva bhavaṅgāni ca upekkhā sahagatān' eva bhavanti. Tasmā yadi somanassa-paṭisandhikassa domanassasahagatajavanāvasāne tadārammaṇasambhavo natthi. Tadā yaṃ kiñci paricitapubbaṃ parittārammaṇamārabbha upekkhāsahagatasantīraṇaṃ uppajjati. Tamanantaritvā bhavaṅgapāto; va hoti'

ti’ pi vadanti ācariyā. Tathā kāmāvacarajavanāvasāne kāmāvacarasattānaṃ kāmāvacaradhammesv’ eva ārammaṇabhūtesu tadārammaṇaṃ icchantī’ ti.

§ 10. Kāme javanasattārammaṇānaṃ niyame sati
Vibhūtetimahante ca tadārammaṇamīritaṃ.

Ayam’ ettha Tadārammaṇa Niyamo.

The Procedure of Retention

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§ 9. Here, under all circumstances (i.e., in both sense-door and mind-door) when an object (12) is undesirable, the five sense-impressions, reception, investigation, retention (that arise) are immoral resultants. If desirable, they are moral resultants. If the object is extremely desirable, investigation and retention are accompanied by pleasure.

In this connection, at the end of functional javanas accompanied by pleasure, there arise retentive thought-moments also accompanied by pleasure. At the end of functional javanas, accompanied by equanimity, the retentive thought-moments are also accompanied by equanimity.

But at the end of javanas, accompanied by displeasure, the retentive thought-moments and the bhavaṅgas are also accompanied by indifference. Hence to one whose rebirth-consciousness is accompanied by pleasure, at the end of javanas, accompanied by displeasure, retentive thought-moments do not arise. Then, there arises an inves-

tigating consciousness, accompanied by indifference, hanging on to some sense-object with which one is familiar before. Immediately after, the teachers say, there is subsidence into the life-continuum.

Likewise they expect retention at the end of Sense-sphere javanas to the Sense-sphere beings only when Sense-sphere phenomena become objects.

§ 10. Retention occurs, they say, in connection with 'clear' and 'very great' objects when there is certainty as regards the Sense-sphere javanas, beings, and objects.

Herein this is the procedure of retention.

Notes:

12. Objects—Arammana

The desirability or undesirability of an object is determined not according to individual temperament, but according to its intrinsic nature. The resultant consciousness conditioned thereby is regarded as the effect of one's good or bad action.

The sight of the Buddha will perhaps be repulsive to a staunch heretic. His javana thoughts will naturally be unwholesome. But the passive wholesome resultant eye-consciousness, caused by a past good kamma, is a kusala vipāka. This vipāka is not conditioned by his will, but is an inevitable consequence. The javana process, on the contrary, is conditioned by his own will.

Again, for instance, the mere sight of excreta will be a source of delight to an ordinary dog. The object is generally undesirable and is a bad effect (akusala vipāka), but the javana process caused thereby will be wholesome to the dog. The accompanying feeling will also be pleasurable.

Although even an Arahant experiences an akusala vipāka at the sight of an undesirable object, his javana process will neither be wholesome nor unwholesome. The accompanying feeling will be one of equanimity.

Now, when an undesirable object is presented either through the mind-door or five sense-doors, the sense-impressions, reception, investigation, retention that occur in the respective thought-processes, are all bad effects (akusala vipākas). The accompanying feeling is invariably upekkhā, except in the case of body-impression which is dukkha. These thought-moments are the inevitable results of past bad actions.

If the presented object is desirable, then the aforesaid thought-moments are all good effects (kusala vipākas). Here too the accompanying feeling is upekkhā, except in the case of body-impression which is sukha. All these thought-moments are the results of past good actions.

When the object is extremely desirable, the feeling of the santīraṇa moment differs. Instead of upekkhā it is somanassa.

The tadārammaṇas followed by Sense-sphere functional javanas, accompanied by pleasure, are also associated with a similar feeling. Likewise the upekkhā javanas

are followed by upekkhā tadārammaṇas.

As a rule the preceding javanas and the subsequent tadārammaṇas possess a similar feeling. Somanassa is followed by somanassa, and upekkhā by upekkhā.

What happens when the javanas are accompanied by domanassa as there are no domanassa tadārammaṇas?

If the rebirth-consciousness (paṭisandhi-citta) of the person is accompanied by somanassa, then there will be no tadārammaṇas, as the bhavaṅga that immediately follows is also accompanied by somanassa. In that case an adventitious upekkhā santīraṇa, without any special function, merely intervenes for one moment. This adventitious thought-moment is technically termed āgaṅtukabhavaṅga. Usually the object of the javanas and that of the tadārammanas are identical. But in this particular case the objects differ. The object of this santīraṇa is another kāmāvacara object with which one is familiar in the course of one's life. This object is termed paritta (smaller or lesser) in comparison with the higher rūpa, arūpa and lokuttara objects.

If, on the other hand, the rebirth-consciousness is not associated with somanassa, then the tadārammaṇas become upekkhā as are the bhavaṅgas that follow.

It should be noted that tadārammanas occur only, at the end of kāmāvacara javanas, only to kāmāvacara beings, and only in connection with kāmāvacara objects, which are either 'very intense' or 'clear'.

———

Javana—Niyamo

§ 11. Javanesu ca parittajavanavīthiyaṃ kāmāvacarajavanāni sattakkhattuṃ chakkhattum’ eva vā javanti.

Mandappavattiyaṃ pana maraṇakālādisu pañcavāram’eva

Bhagavato pana yamakapāṭihāriyakālādīsu lahukappavattiyaṃ cattāri pañca vā paccavekkhanacittāni bhavantī’ ti pi vadanti.

Ādikammikassa pana paṭhamakappanāyaṃ mahaggatajavanāni, abhiññājavanāni ca sabbadā pi ekavāram’ eva javanti. Tato paraṃ bhavaṅgapāto.

Cattāro pana magguppādā ekacittakkhaṇikā. Tato paraṃ dve tīṇi phalacittāni yathārahaṃ uppajjanti. Tato paraṃ bhavaṅgapāto.

Nirodhasamāpattikāle dvikkhattuṃ catutthāruppajavanaṃ javati. Tato paraṃ nirodhaṃ phusati. Vuṭṭhānakāle ca anāgāmi phalaṃ va arahattaphalaṃ vā yathāraham’ ekavāraṃ uppajjitvā niruddhe bhavaṅgapāto’ va hoti.

Sabbatthā’ pi samāpattivīthiyaṃ pana bhavaṅgasote viya vīthiniyamo natthī’ ti katvā bahūni pi labbhantī ti. (veditabbaṃ).

§ 12. Sattakkhattuṃ parittāni maggābhiññā sakiṃ matā
Avasesāni labbhanti javanāni bahūni' pi.

Ayam' ettha Javana-Niyamo.

Procedure of Javana (13)

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§ 11. Amongst the javanas, in a minor javana process, the sense-sphere javanas run only for seven or six times.

But in the case of a feeble process and at the time of dying etc. only five times.

To the Exalted One, at the time of the 'Twin Psychic Phenomenon' and the like, when the procedure is alert, only four or five reflective thought-moments arise, they say.

To the beginner, during the first ecstasy, the Sublime javanas and super-intellect javanas, run only once at all times. Subsequently there is subsidence into the life-continuum.

The arising of the four Paths endures only for one thought-moment. Thereafter two or three Fruit thought-moments arise accordingly. Then comes subsidence into life-continuum.

At the time of Supreme Cessation (14) the fourth arūpa javana runs twice and then contacts Cessation. When emerging (from this ecstasy) either Anāgami Fruit-consciousness or Arahatta Fruit-consciousness arises accordingly. When it ceases there is subsidence into the continuum.

In the process of Attainments there is no regularity of thought-processes, as in the stream of life-continuum.

Nevertheless, it should be understood that many (Sublime and Supramundane) javanas take place.

§ 12. It should be known that minor javanas arise seven times, the Paths and Super-intellect only once, the rest (Sublime and Supramundane) several times.

Herein this is the procedure of javanas.

Notes:—

13. Javana—

As it is difficult to give an adequate English rendering for javana the Pāli term has been retained here.

Both psychologically and ethically javana thought-moments are the most important as both good and evil are determined at this stage.

Sometimes the javanas last only for one moment. At times they may continue for seven moments the most.

Kāmāvacara javanas, as a rule, last only for six or seven moments. When one is in a senseless state or is about to die, javanas are confined to five moments.

When the Buddha, by His psychic powers, emits fire and water, almost simultaneously, from His body, only four or five javana thought-moments arise so as to reflect on the jhāna factors which is a pre-requisite for the performance of this 'Twin Psychic Phenomenon'.

In the case of a Yogi who develops the first jhāna for the first time javana lasts only for one moment. So is it with

those who develop the five Abhiññās—namely, i:) Psychic Powers (Iddhividha), ii.) Celestial Ear (Dibba Sota), Celestial Eye (Dibba Cakkhu), Reading of Others' Thoughts (Paracittavijānana), and Reminiscence of Previous Births (Pubbe-nivāsānussati Ñāṇa). The four classes of supramundane javana Path-consciousness also last for one moment only. It is at this great moment that Nibbāna is intuited.

14. Nirodha Samāpatti—

An Anāgāmi or an Arahant who has developed the rūpa and arūpa jhānas could, by will power, temporarily arrest the ordinary flow of consciousness even for seven days continuously. When one attains to this state all mental activities cease although there exist heat and life, devoid of any breathing. The difference between a corpse and one in this state is that the latter possesses life. Books state that his body cannot be harmed too. The attainment to such an ecstatic state is known as Nirodha-Samāpatti. Nirodha means cessation, and Samāpatti is attainment.

Immediately prior to the attainment of this state he experiences for two moments the fourth arūpa jhāna (state of neither perception nor non-perception). The flow of consciousness then ceases until he emerges therefrom as determined by him. As a rule he remains in this state for about a week. Motionless he abides in this ecstasy. Books relate an incident of a Pacceka Buddha whose body was set fire to while in this state. But he was not affected thereby.

Now when he emerges from this state the first thought-

moment to arise is an Anāgāmi Fruit-consciousness in the case of an Anāgami, or an Arahant Fruit-consciousness in the case of an Arahant. Thereafter the stream of consciousness subsides into bhavaṅga.

Puggala—Bhedo

§ 13. Duhetukānam'ahetukānañca pan'ettha kriyājavanāni c'eva appanājavanāni ca na labbhanti Tathā ñāṇasampayuttavipākāni ca sugatiyaṃ, duggatiyam pana ñāṇavippayuttāni ca mahāvipākāni na labbhanti.

Tihetukesu ca khīṇāsavānaṃ kusalākusalajavanāni ca na labbhatī'ti. Tathā sekkhaputhujjanānaṃ kriyājavanāni. Diṭṭhigatasampayuttavicikicchājavanāni ca sekkhānaṃ. Anāgāmipuggalānaṃ pana paṭighajavanāni ca na labbhanti. Lokuttarajavanāni ca yathāsakamari yānam' eva samuppajjantī' ti.

§ 14. Asekkhānaṃ catucattāḷīsasekkhānam' uddise
Chapaññāsāvasesānaṃ catupaññāsa sambhavā.

Ayam' ettha puggalabhedo.

Classification of Individuals

§ 13. Herein, to those whose rebirth-consciousness is conditioned by two roots[102] and conditioned by none, func-

tional javanas and ecstatic javanas[103] do not arise. Like wise, in a happy plane, resultants, accompanied by knowledge, also do not arise.[104] But in a woeful state they do not also get great resultants dissociated with knowledge.

To the 'Corruption-freed' (Arahants), amongst those whose rebirth-consciousness is conditioned by three roots, no moral and immoral javanas arise. Similarly to the Sekhas and worldlings functional javanas do not arise. Nor do the javanas connected with misbelief and doubts arise to the Sekhas.[105] To the Anāgāmi individuals there are no javanas connected with aversion.[106] But the supramundane javanas are experienced only by Ariyas[107] according to their respective capacities.

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§ 14. As they arise, it is stated that Asekhas experience 44,[108] Sekhas 56,[109] and the rest 54[110] classes of consciousness.

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102. Namely, *Alobha* and *Adosa*.
103. It is only a *tihetuka* individual that could develop *Jhānas* or attain Sainthood.
104. Owing to the inferiority of the rebirth-consciousness, *tihetuka tadālambanas* do not arise.
105. Because they are eradicated on attaining *Sotāpatti*.
106. Because an *Anāgāmi* eradicates sense-desires and aversion.
107. All the four classes of Saints are called Ariyas because they far removed from passions.
108. Namely, 18 *ahetukas* + 16 *sobhana kriyā* and *vipāka*, + 9 *rūpa* and *arūpa kriyā* + 1 *Arahatta Phala*.
109. Namely, 7 *akusalas* + 21 (8 + 5 + 4 + 4) *kusalas* + 23 *Kāmā vacara vipākas* + 2 *āvajjanas* + 3 *Phalas*.
110. To worldlings 54—namely, 12 *akusalas* + 17*ahetukas* + 16 *sobhana kusala* and *vipākas* + 9 *rūpa* and *arūpa kusalas*.

Herein this is the classific action of individuals.

Bhūmi—Bhedo

§ 15. Kāmāvacarabhūmiyaṃ pan' etāni sabbāni 'pi vīthicittāni yathāraham' upalabbhanti. Rūpāvacarabhūmiyaṃ paṭighajavanatadālambanavajjitāni.

Arūpāvacarabhūmiyaṃ paṭhamamaggarūpāvacarahasanaheṭṭhimāruppavajjitāni ca labbhanti.

Sabbatthā'pi ca taṃ pasādarahitānaṃ taṃ taṃ dvārikavīthicittāni na labbhant' eva.

Assaññasattānaṃ pana sabbathā'pi cittappavatti natth'evā'ti.

§ 16. Asītivīthicittāni kāme rūpe yathārahaṃ
Catusaṭṭhi tathāruppe dvecattāḷīsa labbhare.

Ayam'ettha Bhūmivibhāgo.

§ 17. Icc'evaṃ chadvārikacittappavatti yathāsambhavaṃ bhavaṅgantaritā yāvatāyukamabbhocchīnnā pavattatī' ti.

Iti Abhidhammattha-Saṅgahe Vīthi-Saṅgaha-Vibhāgo nāma Catuttho-Paricchedo.

Section on Planes

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§ 15. On the Sense-sphere all these foregoing thought-processes occur according to circumstances.

On the Plane of Form (all) with the exception of javanas connected with aversion and retentive moments.

On the Formless Plane (all) with the exception of the First Path, rūpāvacara consciousness, smiling consciousness, and the lower arūpa classes of consciousness.

In all planes, to those who are devoid of sense-organs, thought-processes connected with corresponding doors do not arise.

To those individuals without consciousness there is absolutely no mental process whatsoever.

§ 16. On the Sense-sphere, according to circumstances, 80[111] thought-processes are obtained; on the Plane of Form 64;[112] on the Formless Plane 42.[113]

Herein this is the section on Planes.

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111. Namely, 54 *Kāmāvacaras* + 18 *rūpa* and *arūpa kusalas* and *kriyās* + 8 *lokuttaras* = 80.

112. Namely, 10 *akusalas* (excluding 2 *paṭighas*) + 9 *ahetuka vipākas* (excluding *kāyag, hāna* and *jivhā viññānas*) + 3 *ahetuka kriyās*+ 16 *Kāmāvacara kusalas* and *kriyās* + 10 *rūpa kusalas* and *kriyās* + 8 *arūpa kusalas* and *kriyās* + 8 *lokuttaras* = 64.

113. Namely, 10 *akusalas* + 1 *manodvārāvajjana* 16 *Kāmāvacara kusalas* and *kriyās* + 8 *Arūpa kusalas* and *kriyās* + 7 *lokuttaras* (excluding *Sotāpatti Magga*) = 42.

§ 17. Thus the thought-processes connected with six doors, as they arise, continue without any break, intercepted by bhavaṅgas, till life lasts.

Thus ends the fourth chapter in the Compendium of Abhidhamma, entitled the Analysis of Thought-Processes.

Thought-Processes

When, for instance, a visible object enters the mind through the eye-door a thought-process runs as follows—

Pañcadvāra citta vīthi—Ati Mahanta **Diagram IX**

Atīta Bhavaṅga	Bhavaṅga Calana	Bhavaṅgupaccheda
***	***	***
1	2	3

Pañcadvārāvajjana	Cakkhu Viññāṇa
***	***
4	5

Sampaṭicchana	Santīraṇa	Votthapana
***	***	***
6	7	8

Javana

***	***	***	***	***	***	***
9	10	11	12	13	14	15

Tadārammaṇa

***	***
16	17

Immediately after this five sense-door thought-process, the stream of consciousness subsides into bhavaṅga. Then there arises a mind-door thought-process perceiving the aforesaid visible object mentally as follows:—

Manodvārika Vīthi

Manodvārāvajjana

***

1

Javana

***	***	***	***	***	***	***
2	3	4	5	6	7	8

Tadārammaṇa

***	***
9	10

Again the stream of consciousness subsides into bhavaṇga and two more similar thought-processes arise before the object is actually known.

Chapter V

Vīthimutta — Saṅgaha — Vibhāgo

(Bhūmi—Catukka)

§ 1. Vīthicittavasen' evaṃ pavattiyam udīrito
Pavattisaṅgaho nāma sandhiyaṃ' dāni vuccati.

§ 2. Catasso bhūmiyo, Catubbidhā paṭisandhi, Cattāri kammāni, Catuddhā maraṇuppatti c'āti vīthimuttasaṅgahe cattāri catukkāni veditabbāni.

Tattha apāyabhūmi, kāmasugatibhūmi, rūpāvacarabhūmi, arūpāvacarabhūmi, c'āti catasso bhūmiyo nāma.

Tāsu nirayo, tiracchānayoni, pettivisayo, asurakāyo c'āti apāyabhūmi catubbidhā hoti.

Manussā, Cātummahārajikā, Tāvatimsā, Yāmā, Tusitā, Nimmāṇarati, Paranimmitavasavattī c'āti Kāmasugati bhūmi sattavidhā hoti.

Sā pan'āyam 'ekādasavidhā' pi kāmāvacarabhūmicc' eva saṅkhaṃ gacchati.

Brahmapārisajjā, Brahmapurohitā, Mahābrahmā c'āti paṭhamajjhānabhūmi.

Parittābhā, Appamāṇābhā, Ābhassarā, c'āti dutiyajjhānabhūmi.

Parittasubhā, Appamāṇasubhā, Subhakiṇṇā, c'āti tatiyajjhānabhūmi.

Vehapphalā, Asaññasattā, Suddhāvāsā c'āti catutthajjhānabhūmi' ti Rūpāvacarabhūmi soḷasavidhā hoti.

Avihā, Atappā, Sudassī, Suddassā, Akaṇitthā c'ati Suddhāvāsabhūmi pañcavidhā hoti.

Ākāsānañcāyatanabhūmi, Viññāṇañcāyatanabhūmi, Akiñcaññāyatanabhūmi, N'evasaññā Nāsaññāyatanabhūmi cāti Arūpabhūmi catubbidhā hoti.

§ 3. Puthujjanā na labbhanti suddhāvāsesu sabbathā
Sotāpannā ca sakadāgāmino c'āpi puggalā.

Ariyā n'opalabbhanti asaññāpāyabhūmisu
Sesaṭṭhānesu labbhanti Ariyā' nariyā pi ca.

Idam' ettha Bhūmi–Catukkaṃ.

CHAPTER V

PROCESS-FREED SECTION

i. Four Kinds of Planes

§ l. Thus, according to thought-processes, the life's course (extending from birth to decease) has been explained. Now the summary of the procedure at rebirth will be told.

Planes of Existence

§ 2. In the summary of process-freed consciousness four sets of four should be understood as follows:—

(i) four planes of life (1);
(ii) four modes of rebirth;
(iii) four kinds of actions;
(iv) fourfold advent of death.

Of these, the four planes of life[114] are:—

1. unhappy plane (2);
2. sensuous blissful plane (3);
3. rūpāvacara plane (4);
4. arūpāvacara plane (5).

Among these the unhappy plane is fourfold—namely, (i) woeful state (6), (ii) animal kingdom (7), (iii) Peta sphere (8), and (iv) the host of Asuras (9).

The Sensuous blissful plane is sevenfold—namely, (i) human realm (10), (ii) the realm of the Four Kings (11), (iii) the realm of the Thirty-three gods (12), (iv) the realm of the Yāma gods (13), (v) the Delightful realm (14), (vi) the realm of the gods who rejoice in (their own) creations (15), and (vii) the realm of the gods who lord over the creation of others (16).

These eleven kinds of spheres constitute the Kāmāvacara planer

Rūpāvacara plane is sixteenfold—namely,

(i) the first jhāna plane, to wit, 1. the realm of Brahma's retinue, 2. the realm of Brahma's Ministers, and 3. the Mahā Brahma realm (17);

114. For details see *The Buddha and His Teachings*, pp. 435–444.

(ii) the second jhāna plane, to wit, 4. the realm of Minor Lustre, 5. the realm of Infinite Lustre, and 6. the realm of Radiant Lustre;

(iii) the third jhāna plane, to wit, 7. the realm of Minor Aura, 8, the realm of Infinite Aura, and 9. the realm of Steady Aura;

(iv) the fourth jhāna plane, to wit, 10. the realm of of Great Reward, 11. the realm of mindless beings (18), and 12. the Pure Abodes (19).

The Pure Abodes are fivefold—namely,

i. the Durable realm, ii. the Serene realm, iii. the Beautiful realm, iv. the Clear-sighted realm, and v. the Highest realm.

The Arūpa plane (20) is fourfold—namely,

(i) the Realm of Infinite Space,
(ii) the Realm of Infinite Consciousness,
(iii) the Realm of Nothingness,
(iv) the Realm of Neither Perception nor Non-Perception.

§ 3. In the Pure Abodes no worldlings, Stream-Winners[115] or Once-Returners[116] are born in any way.

The Ariyas[117] are not born in mindless realms and woeful states. In other planes are born both Ariyas and Non-Ariyas.

115. See p. 87.

116. See p. 88.

117. Those who have attained the four stages of Sainthood. All worldlings are called Non-Ariyas.

Herein these are the fourfold planes.

Notes:—

1. **Bhūmi**, derived from √ bhū, to be, lit., means a place where beings exist.

According to Buddhism the earth, an almost insignificant speck in the universe, is not the only habitable world[118] and humans are not the only living beings. Infinite are world systems and so are living beings. Nor is "the impregnated ovum the only route to rebirth". "By traversing one cannot reach the end of the world" says the Buddha.

2. **Apāya** = **apa** + **aya**. That which is devoid of happiness is apāya. It is viewed both as a mental state and as a place.

3. States where sense-pleasures abound. See p. 25.

4. See p. 26.

5. See p. 26.

6. **Niraya** = **ni** + **aya**; devoid of happiness. According to Buddhism there are several woeful states where beings atone for their evil Kamma. They are not eternal hells where beings are subject to endless suffering. Upon the exhaustion of the evil Kamma there is a possibil-

118. "There are about 1,000,000 planetary systems in the Milky Way in which life exists."
See Fred Hoyle, *The Nature of the Universe*, pp. 87–89.

ity for beings born in such states to be reborn in good states as the result of their past good actions.

7. Tiracchāna = tiro, across; acchāna, going. Animals are so called because as a rule quadrupeds walk horizontally. Buddhist belief is that beings are born as animals on account of evil Kamma. There is, however, the possibility for animals to be born as human beings. Strictly speaking, it should be said that an animal may manifest itself in the form of a human being, or *vice versa* just as an electric current can be manifested in the forms of light, heat, and motion successively—one not necessarily being evolved from the other. An animal may be born in a blissful state as a result of the good Kamma accumulated in the past. There are at times certain animals, particularly dogs and cats, who live a more comfortable life than even human beings. It is also due to their past good Kamma.

It is one's Kamma that determines the nature of one's material form which varies according to the skill or unskilfulness of one's actions. And this again depends entirely on the evolution of one's understanding of reality.

8. Peta = pa + ita: lit., departed beings, or (those) absolutely devoid of happiness. They are not disembodied spirits or ghosts. Although they possess material forms generally they are invisible to the physical eye. They have no plane of their own, but live in forests, dirty surroundings, etc.

9. Asura—lit., those who do not sport or those who do not shine. These Asuras should be distinguished

from another class of Asuras who are opposed to Devas and who live in the Tāvatiṃsa plane.

10. Manussa—lit., those who have an uplifted or developed mind (mano ussannaṃ etesaṃ). Its Saṃskrt equivalent is Manushya which means the sons of Manu. They are so called because they became civilized after Manu the seer.

The human realm is a mixture of both pain and happiness. Bodhisattas prefer the human realm as they get a better opportunity to serve the world and perfect the requisites for Buddhahood. Buddhas are always born as human beings.

11. Cātummahārājika—This is the lowest of the heavenly realms where the four Guardian Deities reside with their followers.

12. Tāvatiṃsa—lit., thirty-three. Sakka, the king of the gods, resides in this celestial plane. The origin of the name is attributed to a story which states that thirty-three selfless volunteers led by Magha, having performed charitable deeds, were born in this heavenly realm.

13. Yāma—derived from √ yam, to destroy. That which destroys pain is yāma.

14. Tusita—lit., happy-dwellers. Traditional belief is that the future Bodhisatta dwells at present in this celestial plane, awaiting the right opportunity to be born as a human being and become a Buddha.

15. Nimmāṇarati—Those who delight in the created mansions.

16. Paranimmitavasavatti—lit., those who bring under their sway things created by others.

These are the six Celestial planes — all temporary blissful abodes — where beings are supposed to live happily enjoying fleeting pleasures of sense. Superior to these Sensuous planes are the Brahma realms where beings delight in jhānic bliss, achieved by renouncing sense-desires.

17. These are the three Brahma realms where beings who have developed the first jhāna are born. The lowest of these three is Brahma Pārisajja, which, literally, means 'Those who are born amongst the attendants of Mahā Brahmas'. The second is Brahma Purohita which means Brahma's Ministers. The highest of the first three is Mahā Brahma. It is so called because they exceed others in happiness, beauty, and age-limit owing to the intrinsic merit of their mental development.

Those who develop the first Jhāna to a normal extent are born in the first plane; those who have developed to a medium degree are born in the second; and those who have perfect control of the first jhāna are born amongst the Mahā Brahmas in the third plane. The three divisions of the other jhānic planes should be similarly understood.

18. Asaññasatta—This is supposed to be a plane where beings are born without a consciousness. Here only

a material flux exists. Normally both mind and matter are inseparable. By the power of meditation it is possible, at times, to separate matter from mind as in this particular case. When an Arahant attains the Nirodha Samāpatti his consciousness ceases to exist temporarily. Such a state is almost inconceivable to us. But there may be many inconceivable things which are actual facts.

19. Suddhāvāsa—Only Anāgāmis and Arahants are found in these planes. Those who attain Anāgāmi in other planes are born in these Pure Abodes. Later, they attain Arahantship and live in those planes till their life-term is over.

20. See p. 26. All these four are immaterial planes.

It should be remarked that the Buddha did not attempt to expound any cosmological theory.

The essence of the Buddha's teaching is not affected by the existence or non-existence of these planes. No one is bound to believe anything if it does not appeal to his reason. Nor is it right to reject anything just because it cannot be conceived by one's limited knowledge.

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ii. Paṭisandhicatukkaṃ

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§ 4. Apāyapaṭisandhi, Kāmasugatipaṭisandhi. Rūpāvacarapaṭisandhi, Āruppapaṭisandhi c'āti-catubbidhā hoti paṭisandhi nāma.

Tattha akusalavipākopekkhāsahagata-santīraṇaṃ

apāyabhūmiyaṃ okkantikkhaṇe paṭisandhi hutvā vocchijjati. Ayam’ ekā’ v’ āpāyapaṭisandhi nāma.

Kusalavipāk’ opekkhāsahagatasantīraṇaṃ pana kāmasugatiyaṃ manussānaṃ jaccandhādi hīnasattānaṃ c’eva bhummanissitānañ ca vinipātikāsurānañ ca paṭisandhi bhavaṅgacutivasena pavattati.

Mahāvipākāni pan’aṭṭha sabbatthā pi kāmasugatiyaṃ paṭisandhibhavaṅgacutivasena pavattanti.

Imā nava kāmasugatipaṭisandhiyo nāma.

Sā pan’āyaṃ dasavidhā’ pi kāmāvacarapaṭisandhic-c’eva saṅkhaṃ gacchati.

Tesu catunnaṃ apāyānaṃ manussānaṃ vinipātikāsurānañ ca āyuppamāṇagaṇāya niyamo natthi.

Cātummahārājikānaṃ pana devānaṃ dibbāni pañcavassasatāni āyuppamāṇaṃ. Manussagaṇanāya navutivassasatasahassappamāṇaṃ hoti.

Tato catugguṇaṃ tāvatiṃsānam, tato catugguṇaṃ Yāmānaṃ, tato catuggunaṃ Tusitānaṃ, tato catugguṇaṃ Nimmāṇaratīnaṃ, tato catugguṇaṃ Paranimnutavasavattīnaṃ devānaṃ āyuppamāṇaṃ.

Nava satañ c’ekavīsa vassānaṃ koṭiyo tathā
Vassasatasahassāni saṭṭhi ca vasavattisu.

§ 5. Paṭhamajjhānavipākaṃ paṭhamajjhānabhūmiyaṃ paṭisandhibhavaṅgacutivasena pavattati.

Tathā dutiyajjhānavipākaṃ taṭiyajjhānavipākañ ca dutiyajjhānabhūmiyaṃ. Catutthaj-

jhānavipākaṃ tatiyajjhānabhūmiyaṃ. Pañcamajjhānavipākañ ca catutthajjhānabhūmiyaṃ. Asaññasattānaṃ pana rūpam' eva paṭisandhi hoti. Tathā tato paraṃ pavattiyaṃ cavanakāle ca rūpam' eva pavattitvā nirujjhati. Imā cha rūpāvacarapaṭisandhiyo nāma.

Tesu brahmapārisajjānaṃ devānaṃ kappassa tatiyo bhāgo āyuppamāṇaṃ.

Brahmapurohitānaṃ upaḍḍhakappo, Mahābrahmānaṃ eko kappo, Parittābhānaṃ dve kappāni. Appamāṇābhānaṃ cattāri kappāni. Ābhassarāṇaṃ aṭṭha kappāni. Parittasubhānaṃ soḷasa kappāni. Appamāṇasubhānaṃ dvattiṃsa kappāni. Subhakiṇhānaṃ catusaṭṭhi kappāni. Vehapphalānaṃ asaññasattānañ ca pañcakappasatāni. Avihānaṃ kappasahassāni. Atappānaṃ dve kappasahassāni. Sudassānaṃ cattāri kappasahassāni. Sudassīnaṃ aṭṭhakappasahassāni. Akaṇiṭṭhānaṃ soḷasa kappa sahassāni āyuppamāṇaṃ.

Paṭham' āruppādi vipākāni paṭhamāruppādi bhūmīsu yathākkamamaṃ paṭisandhi bhavaṅgacutivasena pavattanti

Imā catasso āruppapatisandhiyo nāma.

Tesu pana ākāsanañcāyatanūpagānaṃ devānaṃ visati kappasahassāni āyuppamāṇaṃ. Viññāṇ-

añcāyatanūpagānaṃ devānaṃ cattāḷīsakappa-sahassāni. Ākiñcaññāyatanūpagānaṃ devānaṃ saṭṭhikappasahassāni. N’eva saññā Nāsaññā-yatanūpagānaṃ devānaṃ caturāsītikappasaha-ssāni āyuppamāṇaṃ.

§ 6. Paṭisandhi bhavaṅgañ ca tathā cavanamānasaṃ
Ekam’ eva tathā v’eka visayaṃ c’ ekajātiyaṃ.

Idam’ ettha paṭisandhi-catukkaṃ.

ii. Fourfold Rebirth

§ 4. Rebirth is fourfold — namely, (i) rebirth in a woeful state, (ii) rebirth in a blissful sense-sphere, (iii) rebirth in a rūpāvacara plane, and (iv) rebirth in an arūpāvacara plane.

Therein the immoral resultant investigating consciousness, accompanied by indifference, (21) becomes the relinking (consciousness) at the moment of descent into a woeful state. Then it lapses into bhavaṅga and finally it becomes the decease (consciousness) and is cut off.

This is the one single woeful rebirth.

The moral resultant investigating consciousness, accompanied by indifference, persists as the relinking, life-continuum and decease (consciousness) of degraded human beings of the blissful sense-sphere such as those born blind and so forth (22) and also of earth-bound fallen (23) asuras.

The eight great resultants (24) act as the relinking, life-continuum, and decease (consciousness) everywhere in the blissful sense-sphere.

These nine comprise rebirth in the blissful sense-sphere.

The (foregoing) ten modes are reckoned as rebirth in the Kāmāvacara plane.

There is no definite limit to the duration of life of beings born in woeful states, amongst humans and fallen Asuras (25).

The age-limit of gods of the realm of Four Kings is 500 celestial years (26), that is, according to human reckoning 9,000,000.

The age-limit of the Thirty-three gods is four times this amount. The age-limit of Delightful gods is four times that of the Thirty-three. Four times that amount is the age-limit of the gods who delight in their creations. Four times that amount is the age-limit of those who lord over the creation of others.

In the plane of those who lord over others' creation the age-limit, according to human reckoning, is nine hundred and twenty million sixty thousand years.

§ 5. The first jhāna resultant occurs in the first jhāna plane as relinking, life-continuum, and decease (consciousness); similarly the second jhāna resultant and the third jhāna resultant in the second jhāna plane; the fourth jhāna resultant in the third jhāna plane; the fifth jhāna

resultant in the fourth jhāna plane. But for mindless beings material form itself occurs as rebirth. Similarly thereafter, during lifetime and at the moment of decease, only material form exists and perishes.

These six are the modes of rebirth on the rūpāvacara plane.

Among these the age-limit of the gods of 'Brahma's Retinue' is one-third of an aeon (27); of 'Brahma's Ministers' is half an aeon; of 'Mahā Brahama' is one aeon; of 'Minor Lustre' two aeons (28); of 'Infinite Lustre' four aeons; of 'Radiant gods' eight aeons; of 'Minor Aura' 16 aeons; of 'Infinite Aura' 32 aeons; of 'Steady Aura' 64 aeons; of 'Great Reward' and 'Mindless Beings' 500 aeons; of 'Durable gods' 1,000 aeons; of 'Serene gods' 2,000 aeons; 'Beautiful gods' 4,000 aeons; of 'Clear-sighted gods' 8,000 aeons; of 'The Highest gods' 16,000 aeons.

♦ ♦ ♦

The first arūpa jhāna resultant and others occur respectively on the first and other arūpa planes as relinking, life-continuum and decease (consciousness).

These are the four modes of Rebirth on the arūpa plane.

Among them the age-limit of gods who have attained to the "Realm of Infinity of Space" is 20,000 aeons; of those who have attained to the "Realm of Infinity of Consciousness" is 40,000 aeons; of those who have attained to the "Realm of Nothingness" is 60,000 aeons; of those who

have attained to the "Realm of neither Perception nor non-Perception" is 84,000 aeons.[119]

§ 6. The Relinking consciousness, life-continuum consciousness, and the decease consciousness in one (particular) birth are similar[120] and have an identical object.

Herein this is the Fourfold Rebirth.

Notes:—

23. i. e., fallen from happiness.

24. These are the eight sobhana vipāka cittas. See Chapter I. p. 56.

25. Beings suffer in woeful states in accordance with their Kamma. Their age-limit differs according to the gravity of the evil deed. Some are short-lived, and some are long-lived. Mallikā. the Queen of King Kosala, for instance, had to suffer in a woeful state only for seven days. Devadatta, on the other hand, is destined to suffer for an aeon.

At times, earth-bound deities live only for seven days.

26. Books state that 50 human years equal one celestial day. Thirty such days amount to one month, and twelve such months constitute one year.

27. **Kappa—**That which is thought of in accordance with the analogy of mustard seeds and the rock (-kappīyati sāsapapabbatopamāhi' ti kappo.)

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119. See diagram X, p. 313.

120. Here *eka* does not mean one.

There are three kinds of kappas—namely, antara kappa, asaṅkheyya kappa, and mahā kappa. The interim period when the age-limit of human beings rises from ten to an indefinite time and then falls to ten again, is known as an antara kappa. Twenty such antara kappas equal one asaṅkheyya kappa, literally — an incalculable cycle. Four asaṅkheyya kappas equal one mahā kappa. This exceeds the time required to exhaust an area, a yojana in length, breadth, and height, filled with mustard seeds, by throwing away a seed once in every hundred years.

28. By kappa here and in the following cases is meant a mahā kappa.

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iii. Kammacatukka

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§ 7. i. Janakām' upatthambakam' upapīlakam' upaghātakañc'āti kiccavasena,

ii. Garukam' āsannam' ācinṇaṃ kaṭattākammañc' āti pākadānapariyāyena,

iii. Diṭṭhadhammavedanīyaṃ upapajjavedanīyaṃ aparāpariyavedanīyaṃ ahosikammañc' āti pākakālavasena ca cattāri kammāni nāma.

iv. Tathā akusalaṃ; Kāmāvacarakusalaṃ, Rūpāvacarakusalaṃ, Arūpāvacarakusalaṃ c'āti pākaṭṭhānavasena.

Tattha akusalaṃ kāyakammaṃ, vacīkammaṃ, manokammaṃ c’ āti kammadvāravasena tividhaṃ hoti.

Kathaṃ?

Pāṇātipāto, adinnādānaṃ, kāmesu micchācāro ca kāyaviññātti saṅkhāte kāyadvāre bāhullavuttito kāyakammaṃ nāma.

Musāvādo, pisuṇavācā, pharusavācā, samphappalāpo c’ āti vacīviññatti saṅkhāte vacīdvāre bāhullavuttito vacīkammaṃ nāma.

Abhijjhā, vyāpādo, micchādiṭṭhi c’ āti aññatrā’ pi viññattiyā manasmiṃ y’ eva bāhullavuttito manokammaṃ nāma.

Tesu pāṇātipāto pharusavācā vyāpādo ca dosamūlena jāyanti. Kāmesu micchācāro abhijjhā micchādiṭṭhi lobhamūlena. Sesāni cattāri dvīhi mūlehi sambhavanti. Cittuppādavasena pan’ etaṃ akusalaṃ sabbathā’ pi dvādasasavidhaṃ hoti.

Kāmāvacarakusalam pi ca kāyadvāre pavattaṃ kāyakammaṃ, vacīdvāre pavattaṃ vacīkammaṃ, manodvāre pavattaṃ manokammaṃ c’āti kammadvāravasena tividhaṃ hoti.

Tathā dānasīla-bhāvanā-vasena cittuppādavasena pan’ etaṃ aṭṭhavidhaṃ pi.

Dāna-sīla-bhāvanā-pacāyana- veyyāvacca-pattidāna-pattānumodana dhamma-savana-dhamma-desanā-diṭṭhijjukammavasena dasa-vidhaṃ hoti.

Tam pan' etaṃ vīsatividham pi kāmāvacara-kammam' icc' eva saṅkhaṃ gacchati.

Rūpāvacarakusalaṃ pana manokammam' eva. Tañ ca bhāvanāmayaṃ appanāppattaṃ jhānaṅgabhedena pañcavidhaṃ hoti.

Tathā Arūpāvacarakusalañ ca manokam-maṃ, tam pi bhāvanāmayaṃ appanāppattaṃ ālambanabhedena catubbidhaṃ hoti.

Ettha akusalakammam' uddhaccarahitaṃ apāyabhūmiyaṃ paṭisandhiṃ janeti. Pavat-tiyaṃ pana sabbam pi dvādasvidhaṃ.

Sattākusalapākāni sabbatthā' pi kāmaloke rūpaloke ca yathārahaṃ vipaccanti.

Kāmāvacarakusalam pi ca kāmasugatiyam' eva paṭisandhiṃ janeti. Tathā pavattiyañ ca mahāvipākāni. Ahetukavipākāni pana aṭṭha' pi sabbatthā' pi kāmaloke rūpaloke ca yathārahaṃ vipaccanti.

Tatth' āpi tihetukam' ukkaṭṭhaṃ kusalaṃ tihetukaṃ paṭisandhiṃ datvā pavatte sola-savipākāni vipaccati.

Tihetukam' omakaṃ dvihetukam' ukkaṭṭhañ ca kusalaṃ dvīhetukaṃ paṭisandhiṃ datvā pavatte tihetukarahitāni dvādasa vipākāni vipaccati. Dvihetukam' omakaṃ pana kusalam' ahetukam' eva paṭisandhiṃ deti. Pavatte ca ahetukavipākān' eva vipaccati.

§ 8. Asaṅkhāraṃ sasaṅkhāra-vipākāni na paccati
Sasaṅkhāram asaṅkhāra-vipākānī' ti kecana.

Tesaṃ dvādasapākāni dasaṭṭha ca yathākkamaṃ
Yathā vuttānusārena yathāsambhavam' uddise.

§ 9. Rūpāvacarakusalaṃ pana paṭhamajjhānaṃ parittaṃ bhāvetvā Brahmapārisajjesu uppajjanti. Tad' eva majjhimaṃ bhāvetvā Brahmapurohitesu, paṇītaṃ bhāvetvā Mahā-Brahmesu.

Tathā dutiyajjhānaṃ tatiyajjhānañ ca parittaṃ bhāvetvā Parittābhesu. Majjhimaṃ bhāvetvā Appamāṇābhesu; paṇītaṃ bhāvetvā Abhassaresu. Catutthajjhānaṃ parittaṃ bhāvetvā Parittasubhesu; majjhimaṃ bhāvetvā Appamānasubhesu; paṇītaṃ bhāvetvā Subhakiṇhesu. Pañcamajjhānaṃ bhāvetvā Vehapphalesu.

Tam’ eva saññāvirāgaṃ bhāvetvā Asaññā-
sattesu.
Anāgāmino pana Suddhāvāsesu uppajjanti.
Arūpāvacarakusalañ ca yathākkamaṃ
bhāvetvā āruppesu uppajjanti.

§ 10. Itthaṃ mahaggataṃ puññaṃ yathābhūmi
vavatthitaṃ
Janeti sadisaṃ pākaṃ paṭisandhippavattiyaṃ.

Idam’ ettha Kammacatukkaṃ.

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iv. Fourfold Kamma (29)

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§ 7. (i) With respect to function there are four kinds of Kamma—namely,

(a) Reproductive Kamma (30), (b) Supportive Kamma (31), (c) Obstructive Kamma (32) and (d) Destructive Kamma (33).

(ii) With respect to the order in which the effect of Kamma takes place there are four kinds of Kamma—namely,

(a) Weighty Kamma (34), (b) Proximate Kamma (35), (c) Habitual Kamma (36), and (d) Reserve Kamma (37).

(iii) With respect to the time of taking effect there are four kinds of Kamma—namely,

(a) Immediately Effective Kamma (38) (b) Subsequently Effective Kamma, (c) Indefinitely Effective Kamma and (d) Defunct Kamma.

(iv) With respect to the place in which effect takes place there are four kinds of Kamma—namely,

(a) Immoral Kamma, (b) Moral Kamma pertaining to the Sense-Sphere, (c) Moral Kamma pertaining to the rūpa plane, and (d) Moral Kamma pertaining to the arūpa plane.

Of them Immoral Kamma is threefold according to the doors of action—namely, bodily action, verbal action, and mental action.

How ?

Killing, stealing, and sexual misconduct are bodily actions done generally (39) through the door of the body, known as bodily intimation (40).

Lying, slandering, harsh speech, and vain talk are verbal actions done generally through the door of speech, known as verbal intimation (41).

> Covetousness, illwill, and false belief (42)
> are mental actions done generally through the
> mind itself without (bodily or verbal) intimation.

Of them killing, harsh speech, and illwill spring from the root of hatred. Sexual misconduct, covetousness, and false belief, from the root of attachment; the remaining four arise from the two roots.

According to the classes of consciousness Immoral Kamma is twelvefold.

Moral Kamma of the Kāma-plane is threefold according to the doors of action—namely, deeds pertaining to the door of the body, verbal actions pertaining to the door of speech, mental actions pertaining to the door of the mind.

Similarly it is eightfold according to the classes of consciousness such as generosity, morality, and meditation.

It is also tenfold[121] according to (i) generosity, (ii) morality, (iii) meditation, (iv) reverence, (v) service, (vi) transference of merit, (vii) rejoicing in (others') merit, (viii) hearing the doctrine, (ix) teaching the doctrine, (x) and straightening one's views (42).

All these twenty kinds are regarded as Kamma pertaining to the kāma-plane.

Moral Kamma of the rūpa-plane is purely mental action, and is caused by meditation. According to the jhāna factors that involve ecstasy it is fivefold.

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121. Of these ten, vi and vii are included in generosity (*dāna*), iv, and v in morality (*sīla*), viii, ix and x in meditation (*bhāvanā*).

Similarly moral Kamma of the arūpa-plane is mental action, and is also caused by meditation. According to the objects of jhāna that involve ecstasy, it is fourfold.[122]

Herein immoral Kamma, excluding restlessness,[123] causes rebirth in a woeful state. But during lifetime all the twelve take effect (44).

The seven unwholesome resultants are experienced anywhere in the kāma plane and the rūpa plane according to circumstances.

Moral Kamma (45), of the kāma-plane produces rebirth in the blissful kāma-plane. Similarly the eight Great resultants (are experienced) during lifetime. The eight (wholesome) rootless resultants are experienced anywhere in the kāma plane and rūpa-plane according to circumstances.

Therein the highest moral Kamma (46) accompanied by three roots, produces rebirth similarly accompanied by the three roots. During lifetime it gives effect to sixteen kinds of resultants.[124]

Moral Kamma, accompanied by three roots of a lower class (47) and by two roots of a higher class, produces rebirth with two roots, and gives effect to twelve resultants, excluding those with three roots, during lifetime.

But moral Kamma, accompanied by two roots of a lower class, produces rebirth without roots, and gives effect to rootless resultants during lifetime.

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122. See Ch, I.

123. *Uddhacca* is too weak to produce rebirth.

124. The eight Beautiful and eight rootless resultants.

Unprompted moral consciousness does not produce a prompted resultant. Some say that a prompted moral consciousness does not produce an unprompted resultant.

§ 8. Some (teachers) (48) say that unprompted thoughts do not produce prompted resultants and prompted thoughts do not produce unprompted resultants.

According to them, as stated above, the arising of the resultants, in due order, twelve, ten and eight (49) should be set forth.

§ 9. As regards moral Kamma of the rūpa-plane, those who develop the first jhāna to a minor degree are born amongst the Brahma's Retinue. Developing the same to a Medium degree, they are born amongst the Brahma's Ministers. Developing them to a high degree, they are born amongst the Mahā Brahma gods.

Similarly, developing the second jhāna and the third jhāna to a minor degree, they are born amongst the gods of Minor Lustre. Developing them to a medium degree, they are born amongst gods of Infinite Lustre. Developing them to a high degree, they are born amongst the Radiant gods.

Developing the fourth jhāna to a minor degree, they are born amongst the gods of Minor Aura. Developing it to a medium degree, they are born amongst gods full of unlimited Aura. Developing it to a high degree, they are born amongst gods of Steady Aura.

Developing the fifth jhāna, they are born amongst the gods of the Great Reward.

Developing it with no attachment to consciousness, they are born amongst beings without consciousness.

The Never-Returners are born in the Pure Abodes (50).

Developing moral Kamma pertaining to the Formless Sphere, they are born in Formless Spheres in corresponding order.

§ 10. Thus sublimated merit, determined according to spheres, produces similar results (both) at rebirth and in one's lifetime.

Herein this is the fourfold Kamma.

Notes:—

29. Kamma, Saṃskrt Karma, lit., means action or doing. Strictly speaking, Kamma means all moral and immoral volition (cetanā). It covers all that is included in the phrase—'thought, word and deed'. It, is the law of moral causation. In other words, it is action and reaction in the ethical realm, or 'action influence' as Westerners say. It is not fate or predestination. It is ones own doing reacting on oneself.

Every volitional action, except that of a Buddha or of an Arahant, is called Kamma. The Buddhas and Arahants do not accumulate fresh Kamma as they have eradicated ignorance and craving, the roots of Kamma.

Kamma is action and Vipāka, fruit or result, is its reaction. It is the cause and the effect. Like a seed is Kamma. Vipāka (effect) is like the fruit arising from the tree. As we sow, we reap somewhere and sometime in this life or in a future birth. What we reap today is what we have sown either in the present or in the past.

Kamma is a law in itself, and it operates in its own field without the intervention of an external, independent ruling agency.

Inherent in Kamma is the potentiality of producing its due effect. The cause produces the effect; the effect explains the cause. The seed produces the effect; the fruit explains the seed; such is their relationship. Even so are Kamma and its effect; "the effect already blooms in the cause."

According to Abhidhamma, Kamma constitutes the twelve types of immoral consciousness, eight types of moral consciousness pertaining to the Sense-sphere (kāmāvacara), five types of moral consciousness pertaining to the realms of Forms (rūpāvacara), and four types of moral consciousness pertaining to the Formless realms (arūpāvacara).

The eight types of supramundane consciousness (Lokuttara Citta) are not regarded as Kamma and Vipāka, because they tend to eradicate the roots of Kamma that condition rebirth. In the supramundane consciousness wisdom (paññā) is predominant, while in the ordinary types of consciousness volition (cetanā) is predominant.

These twenty-nine types of consciousness are called

Kamma because the reproductive power is inherent in them. Just as every object is accompanied by a shadow, even so every volitional activity is accompanied by its due effect.

These types of consciousness that are experienced as inevitable consequence of good and bad thoughts are called resultant consciousness (vipaka). The 23 types (7 + 8 + 8) of resultant consciousness pertaining to the Sense-sphere, the five types of resultant consciousness pertaining to the realms of Form, and the four types of resultant consciousness pertaining to the Formless realms, are called vipaka or fruition of Kamma.

See '*The Life of the Buddha and his Teachings*', pp. 129–133 and '*Manual of Buddhism*', pp. 79–88.

30. Every birth is conditioned by a past good or bad Kamma which predominates at the moment of death. The Kamma that conditions the future birth is called Reproductive (Janaka) Kamma.

The death of a person is merely "the temporary end of a temporary phenomenon". Though the present form perishes another form which is neither the same nor absolutely different takes place according to the potential thought-vibrations generated at the death moment, as the Kammic force which propels the life-flux still survives. It is this last thought, which is technically called Reproductive Kamma, that determines the state of a person in his subsequent birth. This may be either a good or bad Kamma.

According to the commentary Janaka Kamma is that which produces mental aggregates and material aggregates at the moment of conception. The initial consciousness which is termed the paṭisandhi viññāṇa (rebirth-consciousness) is conditioned by this Janaka Kamma. Simultaneous with the arising of the rebirth consciousness there arise the 'body-decad', 'sex-decad', and 'base-decad' (kāya-bhava-vatthu dasaka).

The body-decad is composed of the four elements—namely, the element of extension (pāṭhavi), the element of cohesion (āpo), the element of heat (tejo), the element of motion (vāyo); its four derivatives (upādā rūpa)—namely, colour (vaṇṇa), odour (gandha), taste (rasa), nutritive essence (ojā), vitality (jīvitindriya), and body (kāya). Sex-decad and base-decad also consist of the first nine and sex (bhāva) and seat of consciousness (vatthu) respectively.

From this it is evident that the sex is determined at the very conception of a being. It is conditioned by Kamma and is not a fortuitous combination of sperm and ovum cells. Pain and happiness, one experiences in the course of one's lifetime, are the inevitable consequences of Janaka Kamma.

31. Upatthambhaka—that which comes near the Reproductive Kamma and supports it. It is either good or bad and it assists or maintains the action of the Reproductive Kamma in the course of one's lifetime. Immediately after the conception till the death moment this Kamma

steps forward to support the Reproductive Kamma. A moral supportive Kamma assists in giving health, wealth, happiness, etc., to the person concerned. An immoral Supportive Kamma, on the other hand, assists in giving pain, sorrow, etc., to the person born with an immoral reproductive Kamma as, for instance, to a beast of burden.

32. Upapīḍaka—Obstructive or Counteractive Kamma which, unlike the former, tends to weaken, interrupt and retard the fruition of the Reproductive Kamma. For instance, a person born with a good Reproductive Kamma may be subject to various ailments etc., thus preventing him from enjoying the blissful results of his good action. An animal, on the other hand, who is born with a bad Reproductive Kamma, may lead a comfortable life by getting good food, lodging, etc., as a result of his good Counteractive Kamma preventing the fruition of the evil Reproductive Kamma.

33. Upaghātaka—According to the Law of Kamma the potential energy of the Reproductive Kamma could be nullified by a more powerful opposing Kamma of the past, which, seeking an opportunity, may quite unexpectedly operate, just as a counteractive powerful force can obstruct the path of a flying arrow and bring it down to the ground. Such an action is called Destructive Kamma which is more effective than the previous two in that it not only obstructs but also destroys the whole force. This Destructive Kamma also may be either good or bad.

As an instance of the operation of all four, the case of Devadatta, who attempted to kill the Buddha and who caused a schism in the Sangha, may be cited. His good Reproductive Kamma conditioned him a birth in a royal family. His continued comforts and prosperity were due to the action of the Supportive Kamma. The counteractive Kamma came into operation when he was subject to much humiliation as a result of his being excommunicated from the Sangha. Finally the Destructive Kamma brought his life to a miserable end.

34. Garuka—which means either weighty or serious, may be either good or bad. It produces its results in this life or in the next for certain. If good, it is purely mental as in the case of the Jhānas. Otherwise it is verbal or bodily. The five kinds of Weighty Kamma according to their gravity are:— (i) The creation of a schism in the Sangha, (ii) The wounding of a Buddha, (iii) The murder of an Arahant, (iv) matricide, and (v) parricide.

These are also known as Ānantariya Kamma because they definitely produce their effects in the subsequent life. Permanent Scepticism (niyata micchādiṭṭhi) is also termed one of the weighty Kammas.

If, for instance, any person were to develop the jhānas and later were to commit one of these heinous crimes, his good Kamma would be obliterated by the powerful evil Kamma. His subsequent birth will be conditioned by the evil Kamma in spite of his having gained the jhānas earlier.

Devadatta lost his psychic powers and was born in an evil state, because he wounded the Buddha and caused a schism in the Sangha.

King Ajātasattu would have attained the first stage of Sainthood if he had not committed parricide. In this case the powerful evil Kamma acted as an obstacle to his gaining Sainthood.

35. Āsanna or Death-proximate Kamma is that which one does or remembers immediately before the dying moment. Owing to its significance in determining the future birth, the custom of reminding the dying person of his good deeds and making him do good acts on his death-bed still prevails in Buddhist countries.

Sometimes a bad person may die happily and receive a good birth if fortunately he remembers or does a good act at the last moment. A story runs that a certain executioner, who casually happened to give some alms to the Venerable Sāriputta, remembered this good act at the dying moment and was born in a state of bliss. This does not mean that although he enjoys a good birth he will be exempt from the effects of the evil deeds accumulated during his lifetime. They will have their due effects as occasions arise.

At times a good person may die unhappily by suddenly remembering an evil act of his or by harbouring some unpleasant thought, perchance compelled by unfavourable circumstances. Queen Mallikā, the consort of King Kosala, led a righteous life, but as a result of remem-

bering, at her death moment, a lie which she had uttered, she had to suffer for about seven days in a state of misery.

These are only exceptional cases. Such reverse changes of birth account for the birth of virtuous children to vicious parents and of vicious children to virtuous parents. As a rule the last thought-process is conditioned by the general conduct of a person.

36. Āciṇṇa Kamma is that which one habitually performs and recollects and for which one has a great liking.

Habits whether good or bad become second nature. They tend to form the character of a person. At leisure moments we often engage ourselves in our habitual thoughts and deeds. In the same way at the death-moment, unless influenced by other circumstances, we, as a rule, recall to mind such thoughts and deeds.

Cunda, a butcher, who was living in the vicinity of the Buddha's monastery, died squealing like a pig because he was earning his living by slaughtering pigs.

King Duṭṭhagāmani of Ceylon was in the habit of giving alms to the Bhikkhus before he took his meals. It was this habitual Kamma that gladdened him at the dying moment and gave him birth in Tusita Realm.

37. Kaṭattā—Reserve or Cumulative Kamma. Literally, it means 'because done'. All actions that are done once and soon forgotten belong to this category. This is as it were the reserve fund of a particular being.

38. Ditthadhammavedaniya Kamma is that which is experienced in this particular life. Ditthadhamma means this present life.

According to Abhidhamma one does both good and evil during the javana process which usually lasts for seven thought-moments. The effect of the first thought-moment, being the weakest, one may reap in this life itself. This is called the Immediately Effective Kamma. If it does not operate in this life, it is called Defunct or Ineffective (Ahosi). The next weakest is the seventh thought-moment. Its evil effect one may reap in the subsequent birth. This is called Upapajjavedanīya Kamma. This, too, becomes ineffective if it does not operate in the second birth. The effects of the intermediate thought-moments may take place at any time until one attains Nibbāna. This type of Kamma is known as Aparāparīyavedanīya—Indefinitely Effective. No one, not even the Buddhas and Arahants, is exempt from this class of Kamma which one may experience in the course of one's wanderings in Saṃsāra. There is no special class of Kamma known as Ahosi, but when such actions that should produce their effects in the present life or in a subsequent life do not operate, they are termed Ineffective.

39. Bāhullavuttito—This term is used because these actions may be done through the other doors as well.

40. Kāyaviññatti—expressing the intention through bodily movements.

41. Vacīviññatti—expressing the intention through speech.

42. By false beliefs are meant the following three misconceptions:— i. Everything has sprung up without a cause (ahetuka diṭṭhi). ii. Good and bad produce no effect, (akiriya diṭṭhi) and iii. There is no after-life (natthika diṭṭhi).

43. i. e., by viewing rightly such as—it is beṇeficial to give alms etc.

44. The evil effects of the twelve types of immoral consciousness are the seven types of rootless resultant consciousness. They may take effect in the course of one's lifetime.

45. The desirable effects of moral actions are the eight types of rootless resultant consciousness and the eight types of Beautiful resultant consciousness. The effects of the eight types of moral consciousness may not only serve as rebirth consciousness but also give rise to different types of resultant consciousness in the course of one's lifetime.

46. Ukkaṭṭha—lit., up (u) drawn (√ kas). A highest class of moral Kamma is that which is attendant with good causes before and after the commission of the act. For instance, an alms given to the most virtuous with righteously obtained wealth, with no later repentance, is considered a 'highest' moral Kamma.

47. Omaka—Inferior. While giving alms one may experience a moral consciousness with the three good roots. But, if he were to give to the vicious with unrighteously obtained wealth, and with later repentance, it is regarded as an inferior Kamma.

48. They are the teachers of the school of Mahādhammarakkhita Thera of Moravapi Monastery in Ceyīon.

49. Twelve—8 ahetuka vipākas and either 4 Prompted Resultants or 4 Unprompted Resultants.

Ten—8 ahetuka vipākas and 2 prompted or 2 unprompted resultants unaccompanied by wisdom.

Eight—8 ahetukas.

50. The Sotāpannas and Sakadāgāmis, who develop the fifth jhāna, are born in the Vehapphala plane. But those Sotāpannas and Sakadāgāmis who develop a dispassion for material existence, are born in formless realms.

The Anāgāmis who have developed the fifth jhāna and who possess the five faculties such as confidence, energy, mindfulness, concentration, and wisdom to an equal degree are born in the Vehapphala plane. Those who surpass in confidence (saddhā) are ‘born in the Aviha plane; those who surpass in energy (viriya) in Atappa plane; those who surpass in mindfulness (sati) in Sudassa plane; those who surpass in concentration (samādhi) in Suddassi plane; and those who surpass in wisdom (paññā) in Akaṇiṭṭha plane.

There is no fixed rule that Anāgāmis are not born in other suitable planes.

(Te pana aññattha na nibbattantīti niyamo natthi—Comy).

'Dry-visioned' (sukkha-vipassaka) Anāgāmis who have followed the contemplation course develop jhānas before death and are consequently born in the Pure Abodes.

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v. Cutipaṭisandhikkamo

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§ 11. Āyukkhayena, kammakkhayena, ubhayakkhayena upacchedakakammunā c' āti catudhā maraṇuppatti nāma. Tathā ca marantānaṃ pana maraṇakāle yathārahaṃ abhimukhībhūtaṃ bhavantare paṭisandhijanakaṃ kammaṃ vā taṃ kammakaraṇakāle rūpādikamupaladdhapubbamupakaraṇabhūtañ ca kammanimittaṃ vā anantaram' uppajjamānabhave upalabhitabbaṃ upabhogabhūtañ ca gatinimittaṃ vā kammabalena channaṃ dvārānaṃ aññatarasmiṃ paccupaṭṭhāti. Tato paraṃ tam'eva tatho' paṭṭhitaṃ ālambanaṃ ārabbha vipaccamānakakammānurūpaṃ parisuddham' upakkiliṭṭhaṃ vā upalabhitabbabhavānurūpaṃ tatth' onataṃ vā cittasantānaṃ abhiṇhaṃ pavattati bāhullena. Tam' eva vā pana janakabhūtaṃ kammamabhinavakaraṇavasena dvārappattaṃ hoti.

§ 12. Paccāsannamaraṇassa tassa vīthicittāvasāne bhavangakkhaye vā cavanavasena paccuppannabhavapariyosānabhūtaṃ cuticittam' uppajjitvā nirujjhati. Tasmim niruddhāvasāne tass' ānantaram' eva tathā gahitaṃ ālambanam' ārabbha savatthukaṃ avatthukam' eva vā yathārahaṃ avijjānusayaparikkhittena taṇhānusayamūlakena saṅkhārena janīyamānaṃ sampayuttehi pariggayhamānaṃ sahajātānamadhiṭṭhānabhāvena pubbaṅgamabhūtaṃ bhavantarapaṭisandhānavasena paṭisandhisaṅkhātaṃ mānasaṃ uppajjamānam' eva patiṭṭhāti bhavantare.

§ 13. Maranāsannavīthiyaṃ pan' ettha mandappavattāni pañc' eva javanāni pāṭikaṅkhitabbāni. Tasmā yadi paccuppannālambanesu āpāthamāgatesu dharantesv' eva maraṇaṃ hoti. Tadā paṭisandhibhavaṅgānam' pi paccuppannālambanatā labbhatī' ti katvā kāmāvacarapaṭisandhiyā chadvāragahitaṃ kammanimittaṃ gatinimittañ ca paccuppannamatītamālambanaṃ vā upalabbhati. Kammaṃ pana atītam' eva. Tañ ca manodvāragahitaṃ. Tāni pana sabbāni' pi parittadhammabhūta n'evālambanāni' ti veditabbaṃ.

Rūpāvacarapaṭisandhiyā pana paññatti-

bhūtaṃ kammanimittam' evālambanaṃ hoti. Tathā āruppapaṭisandhiyā ca mahaggata-bhūtaṃ paññattibhūtañ ca kammanimittam' eva yathārahaṃ ālambanaṃ hoti.

Asaññasattānaṃ pana jīvitanavakam' eva paṭisandhibhāvena patiṭṭhāti. Tasmā te rūpapa-ṭisandhikā nāma. Āruppā āruppapaṭisandhikā. Sesā rūpārūpapaṭisandhikā.

§ 14. Āruppacutiyā honti heṭṭhimāruppavajjitā
Paramāruppasandhī ca tathā kāme tihetukā

Rūpāvacaracutiyā aheturahitā siyuṃ
Sabbā kāmatihetumhā kāmes' v' eva pan' etarā

Ayam'ettha cutipaṭisandhikkamo

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v. Procedure with regard to Decease and Rebirth

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§ 11. The advent of death (51) is fourfold—namely, (i) through the expiration of the age-limit (52), (ii) through the expiration of the (Reproductive) Kammic force (53) (iii) through the (simultaneous) expiration of both (54), and (iv) through (the intervention of a) Destructive Kamma (55).

Now, to those who, are about to die, at the moment of death, by the power of Kamma, one of the following presents itself through any of the six doors:—

i. A Kamma that produces rebirth in the subse-

quent birth enters (the mind-door) according to circumstances (56).

ii. An object (57) such as a pre-perceived form and the like, or anything that was instrumental in the performance of the Kamma.

iii. A symbolic destiny sign (58) that should be got and experienced in the subsequent birth-place.

Thereafter attending to that object thus presented (59), the stream of consciousness, in accordance with the Kamma that is to be matured whether pure or corrupted, and in conformity with the place where one is to be born, continually flows, inclining mostly towards that state. Or that birth-reproductive Kamma presents itself to a sense-door in the way of renewing.

§ 12. To one who is nearing death, either at the end of a thought-process or at the dissolution of bhavaṅga, the decease-consciousness, the consummation of the present life, arises and ceases in the way of death.

At the end of the cessation, immediately after which, based on the object thus obtained, whether with heart-base (60) or not, rebirth-consciousness arises and is established in the subsequent existence, enveloped accordingly by latent ignorance, rooted in latent craving, produced by action (Kamma), conjoined with mental co-adjuncts, acting as the forerunner to the coexisting states, and linking the existences.

§ 13. Herein in the dying thought-process only five feeble moments[125] of javana should be expected.

Therefore when death occurs while the present object is being presented to the avenues (i.e., Kamma nimitta to one of the five sense-doors or gati nimitta to the mind-door) then the rebirth-consciousness and the bhavaṅga-consciousness take a present object.

Thus in rebirth in a Sense-Sphere the Kamma nimitta taken by (any of) the six doors, or gati nimitta may be past or present.

But Kamma is perceived by the mind-door only as a past object.

All these should be regarded as lesser objects (i.e., belonging to the Kāma-sphere).

In rebirth in the realms of Forms the Kamma symbol which is a concept (such as earth device etc.) becomes the object.

So, too, in rebirth in Formless realms, only a Kamma symbol which is a sublimated concept (such as a visualised 'space') becomes an object, according to circumstances.

To the mindless beings only the vital 'nonad'[126] establishes itself in the way of rebirth. Hence they are called materially-reborn. Those born in Formless realms are called mentally reborn. The rest are called materially and mentally reborn.

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125. Normally seven thought-moments.

126. Namely, the four elements of extension, cohesion, heat, motion (*pathavi*, *āpo*, *tejo*, *vāyo*), the four derivatives—colour, odour. taste, nutritive essence (*vanna*, *gandha*, *rasa*, *oja*), and physical life principle (*jīvitindriya*.)

§ 14. After one passes away from a Formless realm, one is similarly born in a Formless realm, but not in a lower Formless plane, and also in the Sense-Sphere with three roots.

When one passes from a realm of Form, one is not born without the three roots. After a birth with the three roots one seeks rebirth in all states. The rest (namely, those with two roots and no roots) are reborn, in the Sense-Spheres.

Herein this is the procedure with regard to decease and rebirth.

Notes:—

51. "Death is the temporary end of a temporary phenomenon." By death is meant the extinction of psychic life (jīvitindriya), heat (usma = tejodhātu), and consciousness (viññāṇa) of one individual in a particular existence. Death is not the complete annihilation of a being. Death in one place means the birth in another place, just as, in conventional terms, the rising of the sun in one place means the setting of the sun in another place.

52. What are commonly understood to be natural deaths due to old age may be classed under this category.

To each of the various planes of existence is naturally assigned a definite age-limit irrespective of the potential energy of the Reproductive Kamma that has yet to run. One must, however, succumb to death when the maximum

age-limit is reached. It may also be said that if the Reproductive Kamma is extremely powerful, the Kammic energy rematerialises itself on the same plane or on some higher plane as in the case of the devas.

53. As a rule the thought, volition, or desire which was extremely strong during lifetime becomes predominant at the moment of death and conditions the subsequent birth. In this last thought-moment is present a special potentiality. When the potential energy of this Reproductive Kamma is exhausted, the organic activities of the material form, in which is corporealised the life-force, cease even before the approach of old age.

54. If a person is born at a time when the age-limit is 80 years and he dies at 80 owing to the exhaustion of the potential force of his reproductive Kamma, his death is due to the simultaneous expiration of both age and Kamma.

55. There are powerful actions which suddenly cut off the force of the Reproductive Kamma even before the expiration of the life-term. A more powerful opposing force, for instance, can check the path of a flying arrow and bring it down to the ground. Similarly, a very powerful Kammic force of the past is capable of nullifying the potential energy of the dying reproductive (janaka) thought-moment, and thus destroy the life of a being. The

death of Devadatta was due to an upacchedaka Kamma which he committed during his lifetime.

The first three types of death are collectively called kālamaraṇa (timely death), and the last one is known as akālamaraṇa (untimely death).

An oil lamp, for instance, may be extinguished owing to any of the following four causes—namely, the exhaustion of the wick, the exhaustion of oil, simultaneous exhaustion of both wick and oil, and some extraneous cause like the gust of a wind. Death of a person may similarly be caused by any of the aforesaid four ways.

56. As a person is about to die a good or bad action may present itself before his mind's eye. It may be either a meritorious or a demeritorious Weighty action (Garuka Kamma), such as jhānas (ecstasies) or parricide etc. They are so powerful that they totally eclipse all other actions and appear very vividly before the mental eye. If there is no Weighty action, he may take for his object of the dying thought a Kamma done or remembered immediately before death (āsanna Kamma).

If it is a past action, strictly speaking, it is the good or bad thought, experienced at the moment of performing the action, that recurs at the death-moment.

57. Kamma nimitta is any sight, sound, smell, taste, touch or idea which was obtained at the time of the commission of the Kamma, such as knives in the case of a

butcher, patients in the case of a physician, flowers in the case of a devotee, etc.

58. By **gati nimitta** is meant some sign of the place where he is to take birth, an event which invariably happens to dying persons. When these indications of the future birth occur, and if they are bad, they can be turned into good. This is done by influencing the thoughts of the dying person, so that his good thoughts may now act as the proximate Kamma and counteract the influence of the Reproductive Kamma which would otherwise affect his subsequent birth.

These symbols of one's destiny may be hellish fires, forests, mountainous regions, mother's womb, celestial mansions, etc.

The Kamma is presented to the mind-door. Kamma-nimitta may be presented to any of the six doors according to circumstances. Gati-nimitta, being always a physical sight, is presented to the mind-door as a dream.

59. Taking one of the aforesaid objects, a thought-process runs its course even if the death be an instantaneous one. It is said that even the fly which is crushed by a hammer on the anvil also experiences such a process of thought before it actually dies.

Let us imagine for the sake of convenience that the dying person is to be reborn in the human plane and that his object is some good Kamma.

His **bhavaṅga** consciousness, interrupted, vibrates for one thought-moment and passes away. Thereafter the mind-door apprehending consciousness (manodvārāvajjana) arises and passes away. Then comes the psychologically important stage—javana process—which here runs only for five thought-moments by reason of its weakness, instead of the normal seven. As such it lacks all reproductive power, its main function being the mere regulation of the new existence—abhinavakaraṇa. The object in the present case being desirable, the consciousness he experiences is a moral one—automatic or prompted, accompanied by pleasure, and associated with wisdom or as the case may be. The tadālambana consciousness which has for its function a registering or identifying for two moments of the object so perceived may or may not follow. After this occurs death consciousness (cuti citta), the last thought-moment to be experienced in this present life. (See Diagram XI, p. 315).

There is a misconception amongst some that the subsequent birth is conditioned by this last decease-thought. What actually conditions rebirth is not this decease-thought, which in itself has no special function to perform, but that which is experienced during the javana process.

With the ceasing of the decease-consciousness death actually occurs. Then no material qualities born of mind and food (cittaja and āhāraja rūpa) are produced. Only a series of material qualities born of heat (utuja) goes on till the corpse is reduced to dust.

Now, immediately after the dissolution of the decease consciousness (cuti citta) there arises in a fresh existence the relinking consciousness (paṭisandhi viññāṇa). This is followed by sixteen bhavaṅga thought-moments. Thereafter the mind-door apprehending consciousness (manodvārāvajjana) arises to be followed by seven javana thought-moments, developing a liking to the fresh existence (bhava nikanti javana). Then the bhavaṅga consciousness arises and perishes and the stream of consciousness flows on ceaselessly. (See Diagram XII, p. 316)

60. In the case of Formless realms there is no heart-base (hadayavatthu).

(Citta—Santati)

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§ 15. Icc' evaṃ gahitapaṭisandhikānaṃ pana paṭisandhinrodhānantaratoppabhuti tam' evālambanamārabbha tad' eva cittaṃ yāva cuticittuppādā asati vīthicittuppāde bhavassaṅgabhāvena bhavaṅgasantatisaṅkhātaṃ mānasaṃ abbhocchinnaṃ nadī soto viya pavattati. Pariyosāne ca cavanavasena cuticittaṃ hutvā nirujjhati.
Tato parañ ca paṭisandhādayo rathacakkaṃ
iva yathākkamamaṃ eva parivattantā pavattanti.

§ 16. Paṭisandhibhavaṅgavīthīyo cuti c' eha tathā
bhavantare

Puna paṭisandhibhavaṅgam iccayaṃ
parivattati cittasantati
Paṭisankhāya paṅ’ etamaddhuvaṃ adhigantvā
padamaccutaṃ budhā
Susamucchinnasinehabandhanā samamessanti
cirāya subbatā.

Iti Abhidhammatthasaṅgahe Vīthimuttasaṅ-gahavibhāgo nāma Pañcamo Paricchedo.

The Stream of Consciousness

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§ 15. So, to those who have thus got rebirth, immediately after the cessation of the relinking (consciousness) (61), a similar consciousness, depending on the same object, flows on, in the absence of a thought-process, uninterruptedly like a stream (62), until the arising of the decease-consciousness (63). Being an essential factor of life, this consciousness is known as bhavaṅga. At the end, in the way of dying, it arises as decease-consciousness (64) and perishes. Thereafter the relinking-consciousness and others, revolving according to circumstances, like a wheel, continue to exist.

§ 16. Just as here so again in the subsequent existence there arise relinking-consciousness, life-continuum, thought-processes, and decease-consciousness. Again with rebirth and life-continuum this stream of consciousness turns round.

The enlightened, disciplining themselves long, understanding the impermanence (of life), will realise the

Deathless State,[127] and, completely cutting off the fetters of attachment, attain Peace.[128]

Thus ends the fifth chapter of the Compendium of Abhidhamma, known as the Analysis of the Process-freed section.

Notes:—

61. Paṭisandhi, Bhavaṅga, and Cuti consciousness of one particular existence are identical as they have the same object. The mental states in each of these three are the same. They differ only in name and in function immediately after the rebirth-consciousness bhavaṅga consciousness arises. During lifetime, whenever no thought-processes arise, this bhavaṅga consciousness exists. One experiences innumerable bhavaṅga thought-moments in the course of one's lifetime.

62. Note the Pāli phrase *nadī soto viya*.

63. Cuti citta or decease-consciousness, which one experiences at the moment of death, is similar to the paṭisandhi citta and bhavaṅga citta of that particular life.

64. Immediately after the decease consciousness there arises in a subsequent rebirth the relinking or rebirth consciousness (paṭisandhi citta), at the moment of conception.

127. i.e., *Nibbāna*.

128. i.e. *Nibbāna*-element without a substratum (*nirupadisesa Nibbāna-dhātu*).

Diagram X

Planes of Existence

Realm	Plane		Sphere	The Age-limit	
(4) Arūpaloka Formless Realms	4. N'eva Saññā N' āsaññāyatana			84,000	M.K.
	3. Ākiñcaññāyatana			60,000	"
	2. Viññāṇañcāyatana			40,000	"
	1. Ākāsāṇañcāyatana			20,000	"
(16) Rūpaloka Realms of Form	Catuttha Jhāna Bhūmi Fourth Jhāna Plane	Suddhāvasa Pure Abodes	Akaṇiṭṭha	16,000	M.K.
			Sudassi	8,000	"
			Sudassa	4,000	"
			Atappa	2,000	"
			Aviha	1,000	"
			Asaññasatta	500	"
			Vehapphala	500	"
	Tatiya Jhāna Third Jhāna Plane		Subhakiṇha	64	"
			Appamāṇasubha	32	"
			Parittasubha	16	"
	Dutiya Jhāna Bhūmi Second Jhāna Plane		Ābhassara	8	"
			Appamānābha	4	"
			Parittābha	2	"
	Paṭhama Jhāna Bhūmi First Jhāna Plane		Mahā Brahma	1	A.K.
			Brahma Purohita	$^1/_2$	"
			Brahma Pārisajja	$^1/_3$	"

Diagram X—continued

Planes of Existence—(continued)

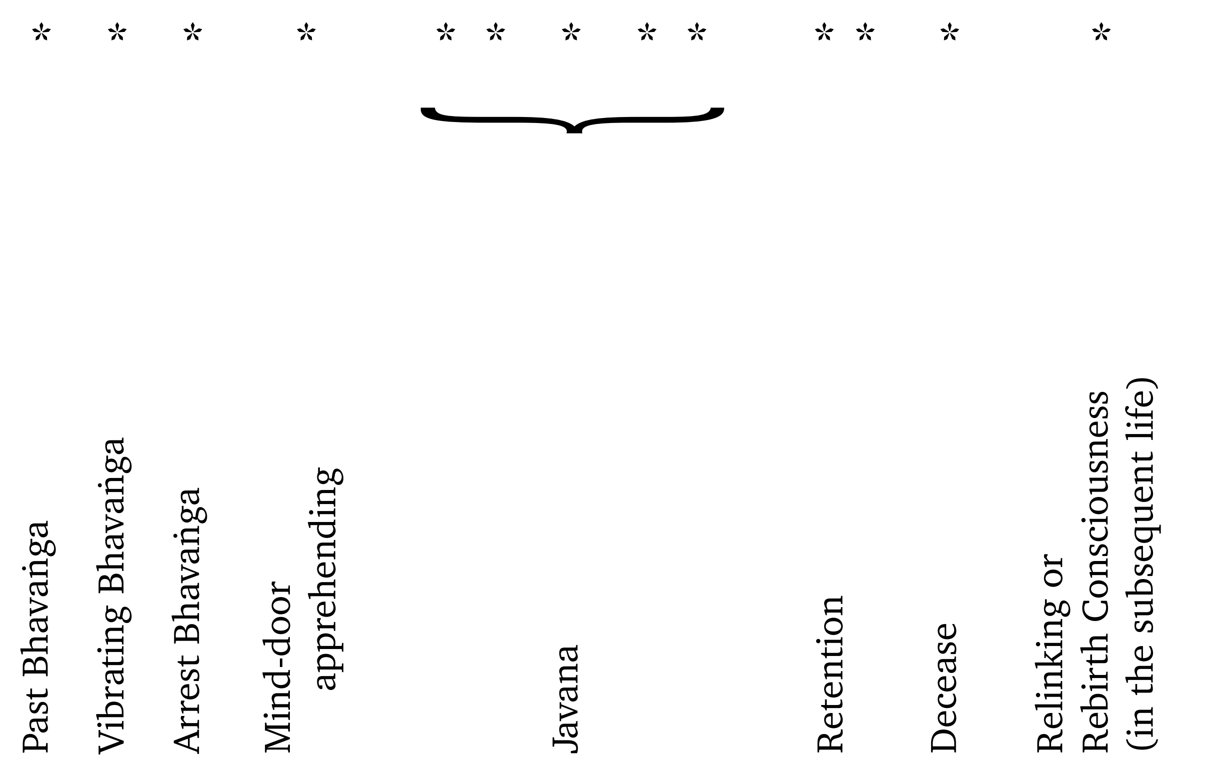
(11) Kāmaloka Sense Sphere				The Age-limit
	(7) Sugati Happy States	(6) Devaloka Celestial Planes	Paranimmitavasavatti	16,000 C.Y.
			Nimmānarati	8,000 "
			Tusita	4,000 "
			Yāma	2,000 "
			Tāvatiṃsa	1,000 "
			Cātummahārājika	500 "
			Manussa—Human Plane	No definite limit
	(4) Dugati Unhappy States		Asurayoni	"
			Petayoni	"
			Tiracchānayoni	"
			Niraya	"

M.K. = Mahā Kappa
A.K. = Asaṅkheyya Kappa
C.Y. = Celestial Years

Diagram XI

DYING THOUGHT-PROCESS *

CUTICITTA VITHI



*. Sometimes bhavaṅga (life-continuum) occurs between retention and decease. At times decease takes place immediately after javana without retention.

Diagram XII

Rebirth Thought-Process

Paṭisandhi Citta Vīthi

Relinking or Rebirth consiousness		*
Bhavaṅga	16	* * * * * * * * * * * * * * * *
Mind-door apprehending		*
Javana	7	* * * * * * *
Bhavaṅga	12	* * * * * * * * * * * *

Chapter 6

Introduction

The first five chapters of the Abhidhammattha Saṅgaha deal with the 89 and I21 types of consciousness, 52 mental states, various thought-processes in the course of one's life-time and at rebirth, 31 planes of existence, and classification of Kamma. In one sense they form one complete book.

The remaining four chapters are devoted to Rūpa (matter), Nibbāna, Paṭicca-Samuppāda (the Law of Dependent Arising), Paṭṭhāna Naya (Causal Relations), Categories of good and evil, Mental Culture, Path of Purity, and Great Attainments.

The sixth chapter is confined mainly to Rūpa and Nibbāna.

Twenty-eight species of Rūpa are enumerated. What they are, how they arise, persist, and perish are also explained. Rūpa is the third Paramattha mentioned in the Abhidhamma and is one of the two composite factors of this so-called being—the other being Nāma (mind). As Nāma, so Rūpa too has been microscopically analysed. But no logical definition of Rūpa is found either in the Text or in the Commentaries.

Rūpa is derived from √ rup, to break up, to perish (nāsa).

According to the Vibhāvinī Tīkā, Rūpa is that which transforms or assumes a different mode owing to the

adverse physical conditions of cold, heat, etc. (sītonhādi virodhippaccayehi vikāraṃ āpajjati).

From a Buddhist standpoint Rūpa not only changes but also perishes (khaya, vaya). It endures only for seventeen thought-moments. Rūpa changes so rapidly that one cannot strike an identical place twice.

Rūpa is also explained as that which manifests itself ($\sqrt{}$ rup-pakāsane).

Scholars suggest various renderings for Rūpa. It is generally rendered by 'form', 'body', 'matter', 'corporeality', etc. Meanings differ according to the context. One particular meaning is not universally applicable.

From a philosophical standpoint, 'matter' is the nearest equivalent for Rūpa although scientists too find it difficult to define matter.

It should be noted that the atomic theory prevailed in India in the time of the Buddha. Paramāṇu was the ancient term for the modern atom. According to the ancient belief one rathareṇu consists of 16 tajjāris, one tajjāri, 16 aṇus; one aṇu, 16 paramāṇus. The minute particles of dust seen dancing in the sunbeam are called rathareṇus. One paramāṇu is, therefore, 4096th part of a rathareṇu. This paramāṇu was considered indivisible.

With His supernormal knowledge the Buddha analysed this so-called paramāṇu and declared that it consists of paramatthas—ultimate entities which cannot further be subdivided.

The paramatthas are paṭhavi, āpo, tejo, and vāyo. One

must not understand that these elements are earth, water, fire and air as some Greek thinkers believed in the past.

Paṭhavi means the element of extension, the substratum of matter. Without it objects cannot occupy space. The qualities of hardness and softness which are purely relative are two conditions of this particular element. It may be stated that this element is present in earth, water, fire and air. For instance, the water above is supported by water below. It is this element of extension in conjunction with the element of motion that produces the upward pressure. Heat or cold is the tejo element, while fluidity is the āpo element.

Āpo is the element of cohesion. Unlike paṭhavi it is intangible. It is this element that makes scattered particles of matter cohere and gives rise to the idea of 'body'. When solid bodies are melted this element becomes more prominent in the resulting fluid. This element is found even in minute particles when solid bodies are reduced to powder. The element of extension and cohesion are so closely interrelated that when cohesion ceases extension disappears.

Tejo is the element of heat. Cold is also a form of tejo. Both heat and cold are included in tejo because they possess the power of maturing bodies. Tejo, in other words, is the vitalizing energy. Preservation and decay are also due to this element. Unlike the other three essentials of matter, this element has the power to regenerate matter by itself.

Inseparably connected with heat is vāyo, the element of motion. Movements are caused by this element. Motion is regarded as the force or the generator of heat. "Motion

and heat in the material realm correspond respectively to consciousness and Kamma in the mental.”

These four elements coexist and are inseparable, but one may preponderate over another as, for instance, paṭhavi in earth, āpo in water, tejo in fire, and vāyo in air.

They are also called Mahābhūtas or Great Essentials because they are invariably found in all material substances ranging from the infinitesimally small cell to the most massive object.

Dependent on them are the four subsidiary material qualities of colour (vaṇṇa)., smell (gandha), taste (rasa), and nutritive essence (ojā). These eight coexisting forces and qualities constitute one material group called ‘Suddhaṭṭhaka Rūpa kalāpa—pure-octad material group’.

The remaining twenty kinds of rūpa are equally important.

It should be noted that physical life-principle (rūpa jīvitindriya) and sex are also conditioned by Kamma. Life in inorganic matter should be differentiated from life in animate being.

The fact that rūpas arise in four ways such as Kamma, mind, seasonal phenomena and food will be a novel idea to modern thinkers. All these four sources can, to a great extent, be brought under one’s control.

To some extent we are responsible for the creation of our own material phenomena, desirable or undesirable.

The accumulated Kammic tendencies created by persons in the course of their previous lives, play at times a

greater role than the hereditary parental cells and genes in the formation of physical characteristics.

The Buddha, for instance, inherited like every other person, the reproductive cells and genes from His parents,

But physically there was none comparable to Him in His long line of honourable ancestors. In the Buddha's own words, He belonged not to the royal lineage, but to that of the Aryan Buddhas. He was certainly a superman, an extraordinary creation of His own Kamma.

According to the Lakkhaṇa Sutta (D. N. No. 30) the Buddha inherited these exceptional features, such as the 32 major marks, as the result of His past meritorious deeds. The ethical reason for acquiring each physical feature is clearly explained in the Sutta.

In the sixth chapter only a few lines have been devoted to the fourth paramattha—Nibbāna—the *summum bonum* of Buddhism. But the path to Nibbāna has been described in detail in the ninth chapter.

The seventh chapter enumerates all ethical states and classifies them into various groups.

The two most profound philosophical teachings of Buddhism—namely, the Law of Dependent Arising (Paṭicca-Samuppāda) and the twenty-four Causal Relations (Paṭṭhāna) are described in the eighth chapter.

The last chapter is the most important and the most interesting as it deals with Mental Culture (bhāvanā) and Emancipation, the quintessence of Buddhism.

To understand the intricacies of Abhidhamma one

should critically read and re-read the Abhidhammattha Saṅgaha patiently and carefully, pondering at the same time on the profound teachings embodied therein.

One who understands the Abhidhamma well can fully comprehend the Word of the Buddha and thereby realise one's ultimate goal.

Chapter VI

Rūpa—Saṅgahavibhāgo

§ 1. Ettāvatā vibhattā hi sappabhedappavattikā
Cittacetasikā dhammā rūpandāni pavuccati

Samuddesā vibhāgā ca samuṭṭhānā kalāpato
Pavattikkamato c'āti pañcadhā tattha saṅgaho.

§ 2. Cattāri mahābhūtāni, catunnañ ca mahābhūtānaṃ upādāya rūpan' ti dvidham'petaṃ rūpaṃ ekādasavidhena saṅgaharṃ gacchati.

Kathaṃ?

(1) Paṭhavidhātu, āpodhātu, tejodhātu, vāyodhātu bhūtarūparaṃ nāma.

(2) Cakkhu, sotaṃ, ghāṇaṃ, jivhā, kāyo, pasādarūpaṃ nāma.

(3) Rūpaṃ, saddo, gandho, raso, āpodhātuvajjitaṃ bhūtattayasaṅkhātaṃ phoṭṭhabbañ ca gocararūpaṃ nāma.

(4) Itthattaṃ, purisattaṃ bhāvarūpaṃ nāma.

(5) Hadayavatthu hadayarūpaṃ nāma.

(6) Jīvitindriyaṃ jīvitarūpaṃ nāma.

(7) Kabalīkāro āhāro āhārarūpaṃ nāma.

Iti ca aṭṭhārasavidhamp' etaṃ sabhāvarūpaṃ, salakkhaṇarūpaṃ nipphannarūpaṃ rūparūpaṃ, sammasanarūpanti ca saṅgaham gacchati.

(8) Ākāsadhātu paricchedarūpaṃ nāma.

(9) Kāyaviññatti vacīviññatti viññattirūpaṃ nāma.

(10) Rūpassa lahutā mudutā kammaññatā viññatti-dvayaṃ vikārarūpaṃ nāma.

(11) Rūpassa upacayo santati jaratā aniccatā lakkhanarūpaṃ nāma.

Jātirūpam' eva pan' ettha upacayasantatinā-mena pavuccatī' ti ekādasavidhamp' etaṃ rūpaṃ aṭṭha-vīsatividhaṃ hoti sarūpavasena.

Kathaṃ?

Bhūtappasādavisayā bhāvo-hadayam' icca' pi
Jīvitāhārarūpehi aṭṭhārasavidhaṃ tathā.

Paricchedo ca virññatti vikāro lakkhaṇanti ca
Anipphannā dasa c'āti aṭṭhavīsavidhaṃ bhave.

Ayam' ettha rūpasamuddeso.

Chapter 6

Analysis of Matter

Introductory

§ 1. Having thus far described the consciousness and mental states in accordance with their classes (1) and processes (2), matter will now be dealt with.

With respect to enumeration (3), divisions (4), arisings (5), groups (6) and the mode of happening (7), the compendium of matter therein is fivefold.

Enumeration of matter (samuddesa)

§ 2. Matter is twofold—namely, the four great Essentials (8) and material qualities derived from them (9). These two constitute eleven species.

How?

(1) Essential material qualities—the element of extension (10), the element of cohesion (11), the element of heat (12), and the element of motion (13).

(2) Sensitive material qualities (14)—viz:—eye, ear, nose, tongue, and body.

(3) Material objects (15)—viz:—form (16), sound, odour, taste and tangibility (17)—found in the three Essentials excluding the element of cohesion.

(4) Material qualities of sex (18)—viz:—femininity and masculinity.

(5) Material quality of base—viz:—the heart-base (19).

(6) Material quality of life—viz:—vital principle (20).

(7) Material quality of nutrition—viz:—edible food (21).

Thus these eighteen (22) kinds of material qualities are grouped:

(i) according to their innate characteristics (23),

(ii) according to their respective marks (24),

(iii) as conditioned (25),

(iv) as changeable (26),

(v) as (fit for) contemplation (27).

(8) Limiting material quality—viz:— the element of space (28).

(9) Communicating material quality (29)—viz:— bodily intimation and vocal intimation.

(10) Mutable material qualities (30)—viz:— material lightness (31), softness (32), adaptability (33), and the two forms of intimation.

(11) Characteristics (34) of material qualities— viz:— material productivity, continuity, decay and impermanence.

Here by productivity and continuity are meant the material quality of birth.

Thus the eleven kinds of material qualities are treated as twenty-eight according to their intrinsic properties.

How (twenty-eight)?

Essentials, sensory organs, objects, sex, heart, vitality, and food—thus (matter) is eighteen-foḷd.

Limitation (space), intimation, changeability and characteristics—thus there are ten non-conditioned (by kamma). In all there are twenty-eight.

Herein this is the enumeration of matter.

Notes:

Section 1

1. The first three chapters dealt with different types of consciousness and mental states both concisely and descriptively.

2. The fourth chapter was confined to 7 thought-processes during lifetime, and the fifth chapter, to various planes and processes of rebirth-consciousness.

3. **Samuddesa—**i. e., the brief exposition of rūpa.

4. **Vibhāga—**i. e., the analysis of rūpa.

5. **Samuṭṭhāna—**i. e., the arising of different constituents of rūpa such as eye-decad etc., caused by Kamma, mind, seasonal phenomena, and food.

6. **Kalāpa—**the group compositions of rūpa such as body-decad, sex-decad, etc.

7. **Pavattikkama—**i. e., how rūpas take place in accordance with the states of existence, time, and classes of beings.

Section 2.

8. **Mahābhūtāni—**lit., those that have grown great. The four great Essentials are the fundamental material elements which are inseparable. Every material substance, ranging from the minutest particle to the most massive object, consists of these four elements which possess specific characteristics.

9. **Upādāya-rūpāni—**Derivative or secondary material properties dependent on the Great Essentials. Like the earth are the Essentials; the Derivatives are like trees that spring therefrom. The remaining 24 rūpas are regarded as Derivatives.

10. **Paṭhavi-dhātu—**The pāli term dhātu means that which bears its own characteristic marks. Element is the closest equivalent for dhātu. Paṭhavi-dhātu, literally, means the earth-element. It is so called because like the

earth it serves as a support or foundation for the other coexisting rūpas. Paṭhavī (Saṃskrt pṛṭhivi), also spelt pathavi, puthavi, puthuvi, puṭhuvi—is derived from puth, to expand, to extend. So far, though not very satisfactory the closest equivalent for paṭhavi-dhātu is 'the element of extension'. Without it objects cannot occupy space. Both hardness and softness are characteristics of this element.

11. Āpo-dhātu—lit., the fluid element. Āpo is derived from √ ap, to arrive, or from ā + √ pāy, to grow, to increase. It is 'the element of cohesion.' According to Buddhism it is this element that makes different particles of matter cohere, and thus prevents them from being scattered about. Both fluidity and contraction are the properties of this element. It should be understood that cold is not a characteristic of this element.

12. Tejo-dhātu—lit., the fire-element is explained as 'the element of heat'. Tejo is derived from √ tij, to sharpen, to mature. Vivacity and maturity are due to the presence of this element. Both heat and cold are the properties of tejo. Intense tejo is heat, and mild tejo is cold. It should not be understood that cold is the characteristic of āpo and heat is that of tejo; for, in that case, both heat and cold should be found together as āpo and tejo coexist.

13. **Vāyo-dhātu—**lit., 'the air-element', is explained as the element of motion. Vāyo is derived from √ vāy,

to move, to vibrate. Motion, vibration, oscillation, and pressure are caused by this element.

14. Pasāda-rūpa—They are the sensitive parts of the five organs—eye, ear, nose, tongue, and body. They tend to clarify the coexisting material qualities. The perceptible physical eye, for instance, is the sasambhāra cakkhu or composite eye, which consists of the four bhūtarūpas, four upādārūpas (colour, odour, taste, and sap), and jīvitindriya (vitality). The sensitive part which lies at the centre of the retina and which enables one to see objects is the cakkhu-pasāda. This is the basis of the eye-consciousness (cakkhu-viññāṇa) and becomes the instrument for the eye-door thought-process (cakkhu-dvāravīthi). The desire to see tends to develop the sense of sight. The eye, therefore, consists of ten material qualities of which pasāda is one.

The other pasādarūpas should be similarly understood.

The Pasādarūpas of ear, nose, and tongue are in their respective centres; the kāyapasādarūpa is diffused throughout the body except on hair, on the tips of nails, and in withered skin.

15. Gocararūpa—The sense-fields which serve as supports for the sense-cognitions to arise.

16. Rūpa—Both colour and shape are implied by this term.

17. Phoṭṭhabba—owing to its subtlety, the element of cohesion (āpo) cannot be felt by the sense of touch. Only the other three Fundamental Elements are regarded as tangible. In water, for instance, the cold felt is tejo, the softness is paṭhavi, and the pressure is vāyo. One cannot touch āpo as its property is cohesion.

See *Compendium*, p. 155, n. 6.

18. Itthattaṃ purisattaṃ—also termed itthindriyaṃ, purisindriyaṃ — are collectively called in the abbreviated form bhāvarūpa, the state by means of which masculinity and femininity are distinguished.

19. Hadayavatthu—The seat of consciousness. Dhammasaṅgani omits this rūpa. In the Atthasālini hadayavatthu is explained as cittassa vatthu (basis of consciousness).

It is clear that the Buddha did not definitely assign a specific seat for consciousness as He has done with the other senses. It was the cardiac theory (the view that heart is the seat of consciousness) that prevailed in His time, and this was evidently supported by the Upanishads. The Buddha could have accepted this popular theory, but He did not commit Himself. In the Paṭṭhāna, the Book of Relations, the Buddha refers to the basis of consciousness in such indirect terms as "yaṃ rūpaṃ nissāya" "depending on that material thing", without positively asserting whether that rūpa was either the heart (hadaya) or the brain. But, according to the views of commentators like Venerable Buddhaghosa and Anuruddha, the seat of consciousness is definitely the heart.

It should be understood that the Buddha has neither accepted nor rejected this ancient popular cardiac theory.

See *Compendium*, p. 156, n.l. and p. 277.

20. Jīvitindriya—There is vitality both in mind and in matter. Psychic life, which is one of the fifty-two mental states (cetasikas) and physical life, which is one of the twenty-eight rūpas, are essential characteristics of this so-called being. Psychic life is one of the seven universals and physical life is associated with almost every material group except in dead matter. Simultaneous with the arising of the rebirth-consciousness, physical life also springs up together with the initial material groups. Jīvita is qualified by indriya because it has a dominating influence over other co-adjuncts in vivifying them.

21. Kabalīkāro Āhāro—So called because gross food is taken in by making into morsels. Here āhāra means nutritive essence (ojā) which sustains the physical body. In the statement—sabbe sattā āhāraṭṭhitikā, all beings live on food—āhāra means a condition (paccaya).

22. Eighteen—4 + 5 + 4 (tangibility excluded), 2 + 1 + 1 + 1 = 18.

23. Sabhāvarūpa—With respect to their own peculiar characteristics such as hardness, fluidity, etc.,

24. Salakkhaṇarūpa—So called because they arise with the inherent general marks of impermanence (anicca), suffering (dukkha) and soullessness (anatta).

25. Nipphannarūpa—i. e., produced by Kamma, mind, etc.

26. Rūparūpa—Here the first term rūpa is used in its etymological sense, i. e., changeableness, as in the Pāli phrase—dukkha-dukkha.

27. Sammasanarūpa—Because it enables one to employ them as objects fit for contemplation or insight.

28. Akāsadhātu—Ceylon Commentators derive ākāsa from ā + $\sqrt{}$ kas, to plough. Since there is no ploughing as on earth space is called ākāsa. According to Saṃskrt ākāsa is derived from ā + $\sqrt{}$ kās to view, to recognize. In Ledi Sayadaw's opinion it is derived from ā + $\sqrt{}$ kās, to shine, to appear. Ākāsa is space, which in itself is nothingness. As such it is eternal. Ākāsa is a dhātu in the sense of a non-entity (nijjīva), not as an existing element like the four Essentials. By ākāsa, as one of the 28 rūpas, is meant not so much the outside space as the intra-atomic space that 'limits' or separates material groups (rūpakalāpas). Hence in Abhidhamma it is regarded as a 'paricchedarūpa'. Although ākāsa is not an objective reality, as it is invariably associated with all material units that arise in four ways. Abhidhamma teaches that it, too, is produced by the same four causes such as Kamma, mind, seasonal changes, and food. Simultaneous with the arising and perishing of the conditioned rūpas, ākāsa rūpa also arises and perishes.

See *Compendium*, p. 226.

29. Viññātti is that by means of which one communicates one's ideas to another and one understands another's intentions. It is done both by action and speech—kāyaviññatti and vacīviññatti. The former is caused by the 'air-element' (vāyodhātu) produced by mind (cittaja); the latter by the 'earth-element' produced by the mind. The duration of Viññatti is only one thought-moment.

30. Vikārarūpa—Changeability of rūpa.

31. Lahutā denotes physical health, and is comparable to an iron-rod heated throughout the day.

32. Mudutā is comparable to a well-beaten hide.

33. Kammaññatā is opposed to the stiffness of the body, and is comparable to well-hammered gold.

34. Lakkhaṇarūpa—So called because they assume distinguishable characteristics at different stages such as arising (uppāda), static (ṭhiti) and dissolution (bhaṅga).

Upacaya means the first heaping-up or the first arising. Here 'upa' is used in the sense of first. The arising of the first three decads — kāya, bhāva, and vatthu — at the very moment of conception is regarded as upacaya. The subsequent arising of the three decads from the static stage of rebirth-consciousness throughout lifetime is regarded as santati. Both upacaya and santati are sometimes treated as jāti—birth. Then the number of rūpas amounts to 27 instead of 28.

The life-term of conditioned rūpa is normally I7 thought-moments or 51 minor thought-instants.[129] The first thought-moment is like the upacaya, the last thought-moment is like the aniccatā, the intermediate 15 are like the jaratā. Aniccatā is the dissolution of rūpa.

Strictly speaking, there are only three lakkhaṇa-rūpas, viz: birth, growth-decay, and death. Aniccatā is synonymous with marana (death). The entire interval between birth and death constitutes decay or development.

With the exception of the five rūpas—namely, two viññattis, jāti, jarā, and aniccatā, all the remaining 23 rūpas last for 17 thought-moments.

Rūpavibhāgo

§ 3. Sabbañ ca pan' etaṃ ahetukaṃ sappaccayaṃ, sāsavaṃ, saṃkhataṃ, lokiyaṃ, kāmāvacaraṃ, anārammaṇaṃ, appahātabbam' evā' ti ekavidhaṃ pi ajjhattikabāhirādivasena bahudhā bhedaṃ gacchati.

Kathaṃ?

Pasādasaṅkhātaṃ pañcavidham pi ajjhattikarūpaṃ nāma; itaraṃ bāhirarūpaṃ.

Pasādahadayasaṅkhātaṅ chabbidham pi vatthurūpaṃ nāma; itaraṃ avatthurūpaṃ.

Pasādaviññattisaṅkhātaṃ sattavidham pi dvārarūpaṃ, nāma; itaraṃ advārarūpaṃ.

Pasādabhāvajīvitasaṅkhātaṃ aṭṭhavidham pi indriya

129. According to commentators during the time occupied by a flash of lightning billions of thought-moments may arise.

rūpaṃ nāma; itaraṃ anindriyarūpaṃ.

Pasādavisayasaṅkhātaṃ dvādasavidham' pi olārikarūpaṃ, santike rūpaṃ, sappaṭigharūpaṃ ca; itaraṃ sukhumarūpaṃ, dūre rūpaṃ, appaṭigharūpaṃ.

Kammajaṃ upādinnarūpaṃ; itaraṃ anupādinnarūpaṃ.

Rūpāyatanaṃ sanidassanarūpaṃ; itaraṃ anidassanarūpaṃ.

Cakkhādidvayaṃ asampattavasena, ghāṇādittayaṃ sampattavasenā' ti pañcavidham pi gocaraggāhikarūpaṃ; itaraṃ agocaraggāhikarūpaṃ.

Vaṇṇo, gandho, raso, ojā, bhūtacatukkañc' āti aṭṭhavidham pi avinibbhogarūpaṃ; itaraṃ vinibbhogarūpaṃ.

Icc' evam' aṭṭhavīsati vidham pi ca vicakkhaṇā
Ajjhattikādibhedena vibhajanti yathāraham.

Ayam' ettha rūpavibhāgo.

Classification of Matter

§ 3. Now all this matter divides itself into various categories as follows:—

1. Rootless (35)
2. Causal (36)
3. With Defilements (37)
4. Conditioned (38)
5. Mundane (39)
6. Pertaining to the Kāma-Sphere (40)

7. Objectless (41)
8. Not to be eradicated (42)

Matter is thus onefold. When conceived as personal, external and so forth matter becomes manifold.

How?

The five kinds of sensitise material qualities are personal (43); the rest are external.

The six kinds, comprising the sensitives and the heart, are material qualities with basis (44); the rest are without a basis.

The seven kinds, comprising the sensitives and (the two) media of communication, are material qualities with a door (45); the rest are without doors.

The eight kinds, comprising the sensitives, sex-states, and vitality, are material qualities with a controlling faculty (46); the rest are without a controlling faculty.

The twelve kinds, comprising the sensitives and sense-objects (7) [130] are gross (47), proximate and impinging material qualities; the rest are subtle, distant, and non-impinging.

Material qualities born of Kamma are 'grasped at' (48); the others are 'not grasped at.

Object of form is visible; the rest are invisible.

Eye and ear, as not reaching (the object), and nose, tongue and body as reaching (the object), are five kinds of material phenomena that take objects (49); the others do not.

130. Because "tangibility" comprises the three elements, excluding *āpo*.

Colour, odour, taste, sap (50) and the four Essentials are the eight kinds (51) of material phenomena that are inseparable; the rest are separable.

Summary

Thus the wise analyse, accordingly, the 28 kinds with respect to 'personal' and so forth.

Herein this is the analysis of Matter.

Section 3

35. Ahetukaṃ—Because they are not associated with the roots lobha, dosa, etc.

36. Sappaccayaṃ—Because they are related to the causes—Kamma, citta, utu, and āhāra.

37. Sāsavaṃ—Since they serve as objects for Defilements.

38. Saṅkhataṃ—Because they are conditioned by the four causes, Kamma, citta, etc.

39. Lokiyaṃ—Because they are connected with the world of the Five Aggregates of Attachment (pañcupādānakkhandhaloka). There is no supramundane rūpa.

40. Kāmāvacaraṃ—Because they come within the range of sensual objects.

41. Anārammaṇaṃ—As they themselves do not perceive objects. It is the mind that perceives objects through the senses. Rūpas serve as sense-objects.

42. Appahātabbaṃ—Because there is no gradual eradication of matter like passions. 'Indestructibility' of matter is not implied by this term.

43. Ajjhattikaṃ—Belonging to the so-called self. The five sensitive organs are essential for living beings. Without them they are inanimate logs. They serve as doors to the mind.

44. i. e., they serve as seats of consciousness.

45. They serve as doors to moral and immoral actions, mind and mental states, deeds and speech.

46. They are so called because they possess a controlling power in their respective spheres. The physical eye, for instance, is composed of ten material qualities; but it is the sensitive eye (cakkhupasādarūpa) that controls the remaining nine. The remaining pasādarūpas should be similarly understood. The state of sex controls masculinity and femininity. Like the captain of a ship it is vitality that controls rūpas.

47. Oḷārikaṃ—Because of their importance both subjectively and objectively. They are regarded as santike (near) because of their receptivity. Owing to the grossness and nearness both sensitive organs and sense-

objects mutually strike each other. Hence they are called sappaṭigha, lit., 'with striking'.

See *Compendium*, p. 159, n. 4.

48. Upādinnaṃ—The first 18 kinds of rūpa born of Kamma are grasped by craving and false view.

49. Gocaraggāhikarūpaṃ—They are so called because they take external objects as pasture. According to the Abhidhammattha Saṅgaha, sight and sound are regarded as objects that do not approach the eye and ear respectively as in the case of bodily contacts etc. Both eye and ear cognize distant objects without any direct approach. In the case of other objects they directly contact the sense-organs. For instance, taste must directly touch the tongue. So are the other two objects. This may be the reason, irrespective of the wave theory, why the author distinguishes between senses that reach, and do not reach, the objects.

See *Compendium*, p. 160.

50. Ojā, as a rūpa in itself, has the power of producing other rūpas as well.

51. As a rule these eight rūpas are bound together. The four Essentials are inseparable and so are the other four Derivatives. Hence they are also termed 'suddhaṭṭhaka' ('pure octad') and 'ojaṭṭhaka' ('with ojā as the eighth') The growth of inanimate matter is also due to the presence of this universal Ojā.

Rupasamutthāna—Naya

§ 4. Kammaṃ, cittaṃ, utu, āhāro c'āti cattāri rūpasamuṭṭhānāni nāma.

Tattha kāmāvacaraṃ rūpāvacaraṃ cā ti pañcavīsati-vidham pi kusalākusalakammamabhisaṅkhataṃ ajjhat-tika-santāne kammasamuṭṭhānarūpaṃ paṭisandhim' upādāya khaṇe khaṇe samuṭṭhāpeti.

Arūpavipākadvipañcaviññaṇavajjitaṃ pañcasattativi-dham pi cittaṃ cittasamuṭṭhānarūpaṃ paṭham bhavaṅgaṃ upādāya jāyantam' eva samuṭṭhāpeti.

Tattha appanājavanaṃ iriyāpatham' pi sannāmeti.

Votthapanakāmāvacarajavanābhiññā pana viññattim' pi samuṭṭhāpenti.

Somanassa-javanāni pan' ettha terasa-hasanam pi janenti.

Sītuṇhotu-samaññātā tejo-dhātu-ṭhitippattā'va utusa-muṭṭhānarūpaṃ ajjhattañ ca bahiddhā ca yathārahaṃ samuṭṭhāpeti.

Ojā-saṅkhāto āhāro āhārasamuṭṭhānarūpaṃ ajjho-haraṇkāle ṭhānappatto' va samuṭṭhāpeti.

Tattha hadaya-indriyarūpāni kammajān' eva, viññattidvayaṃ cittajam' eva, saddo cittotujo, lahutādit-tayaṃ utucittāhārehi sambhoti.

Avinibbhogarūpāni c' eva ākāsadhātu ca catūhi sambhūtāni. Lakkhaṇarūpāni na kutoci jāyanti.

Aṭṭhārasa paṇṇarasa terasa dvādasāti ca
Kammacittotukāhārajāni honti yathākkamaṃ

Jāyamānādirūpānaṃ sabhāvattā hi kevalaṃ
Lakkhaṇāni na jāyanti kehicī' ti pakāsitaṃ.

Ayam' ettha rūpasamuṭṭhānanayo.

The Arising of Material Phenomena (52)

§ 4. Material phenomena arise in four ways, viz:—(1) Kamma, (2) Mind, (3) Seasonal conditions, and (4) Food.

(1) Material Phenomena arising from Kamma (53)

Therein, the twenty-five types of moral and immoral Kamma, pertaining to the Kāma and Rūpa Spheres, produce, in one's own continuity, duly constituted material phenomena born of Kamma, at every moment, commencing from conception.

(2) Material phenomena arising from Mind (54)

The seventy-five types of consciousness, excluding the Formless Resultants and the twice fivefold cognitives produce mind-born material phenomena, from the first moment of life-continuum just as it arises.

Therein the ecstatic Javanas regulate the bodily postures. But the Determining Consciousness, Javanas of the Kama Sphere, and super-knowledge consciousness produce also (bodily and vocal) media of communication. Herein the thirteen pleasurable Javanas produce laughter too.

(3) Material Phenomena arising from Seasonal conditions (55)

The Tejo-element, which comprises both cold and heat, on reaching its static stage, produces, according to circumstances, both internal and external material phenomena, resulting from seasonal conditions.

(4) Material Phenomena arising from Food (56)

Food, known as nutritive essence, during assimilation on reaching its static stage, produces material phenomena resulting from food.

Therein the heart and the (eight) material Faculties are born of Kamma. The two media of communication are born only of mind. Sound is born of mind and seasonal conditions. The triple qualities of lightness and so forth arise from seasonal conditions, mind, and food. The inseparable material qualities and the element of space arise from four causes. Characteristic material qualities do not arise from any cause.

Eighteen, fifteen, thirteen, and twelve arise respectively from Kamma, mind, seasonal conditions, and food.

The characteristic marks of matter that arise and so forth are not produced by any cause, they say, since they are wholly intrinsic.

Notes:—

52. Rūpasamutthāna—Buddhism does not attempt to solve the problem of the ultimate origin of matter. It

takes for granted that matter exists and states that rūpa develops in four ways.

53. Kammaja—Strictly speaking, by Kamma are meant past moral and immoral types of consciousness. It is only those classes of consciousness pertaining to the Kāma and Rūpa-Spheres that tend to produce rūpa. They are 12 types of immoral consciousness, 8 types of moral consciousness, and the 5 moral rūpa jhānas. A moral or immoral birth-reproductive Kamma generated at the dying moment of a person conditions the rebirth-consciousness (paṭisandhicitta) in a subsequent birth. Simultaneous with the arising of the rebirth-consciousness, rūpas, conditioned by past Kamma, spring up at every instant, like the flame of a lamp, up to the I7th thought-moment reckoned from the dying moment of the person.

At the very moment of conception there arise, as a result of the reproductive Kammic force, three dasakas or 'decads'—namely, the kāya, bhāva, and vatthu—body, sex and base decads. The body decad is composed of the four elements, four derivatives, vitality and the Kāyapasāda. The sex-decad and the base-decad are similarly constituted.

54. Cittaja—Mind, the invisible but more powerful composite factor of the so-called being, has the potentiality to produce rūpa. In other words, good and bad thoughts produce desirable and undesirable material phenomena. This is apparent from the physical changes that result from thoughts generated by a person. According to Abhi-

dhamma, it is from the arising moment of the first Bhavaṅga, that is, immediately after the rebirth-consciousness, that material phenomena arising from mind spring up. The rebirth-consciousness does not produce mind-born rūpas since Kamma does that function and since it is a newcomer to the fresh existence. No mind-born rūpas arise at the static and perishing thought-moments as they are weak. The ten sense-cognitives lack the potentiality to produce rūpa. The four Arūpa Vipāka Jhānas do not produce rūpa as they are developed through non-attachment to rūpa.

It is stated that Jhāna factors are essential to produce mind-born rūpa. One who possesses Jhānas can therefore produce powerful rūpas which would enable him to live even without edible food. The mentally alert do not lack vitality. One who experiences Nibbānic bliss could live without any food for a considerable period. For instance, the Buddha fasted 49 days immediately after His Enlightenment.

Of the 75 types of consciousness, 26 Javanas (10 rūpa kusala and kriyā + 8 arūpa kusala and kriyā and 8 lokuttaras) could produce abnormal bodily movements such as passing through the air, diving into the earth, walking on water, etc.

Here the Determining consciousness is the mind-door consciousness (manodvārāvajjana). Kāmajavanas (29) are the 12 akusalas, 1 hasituppāda, and 16 sobhana kusala and kriyā; and Abhiññā cittas are the two fifth jhāna kusala and kriyā, accompanied by equanimity and connected with knowledge.

13 pleasurable javanas are the 4 akusalas and 8 sobhana kusalas and kriyās, accompanied by pleasure, and 1 hasituppāda.

Worldlings, when laughing or smiling, experience the four akusalas and four sobhanas; Sekhas, the types of consciousness excluding the two akusalas accompanied by misbelief; Arahants, the four kriyās and one hasituppāda. The Buddhas smile only with the four sobhana kriyās.

55. Utuja—It was stated earlier that Kamma produces, at the moment of rebirth, three decads — kāya, bhāva, and vatthu. The internal tejo element, found in these three groups, combined with the external tejo element, produces material phenomena caused by seasonal conditions at the static stage of the rebirth-consciousness. At the genesis stage Kamma-born tejo element takes the place of mind-born tejo element.

It is clear that the term utu has been used in the sense of tejo which constitutes both heat and cold. Strictly speaking, it is the internal and external tejo elements which produce rūpa. It should he understood that rūpas, produced by climatic conditions, are also included in the utuja class.

56. Āhāraja—By Āhāra are meant the nutritive essence present in physical food and the sap (ojā) contained in the material groups born of Kamma, mind, and seasonal conditions. The internal ojā, supported by the external nutritive essence, produces rūpa at the static stage which endures for 49 minor thought-instants. Rūpas

arise when the ojā diffuses the body. Internal sap is alone incapable of producing rūpa without the aid of external nutritive essence.

Hadaya and 8 Indriya rūpas (= eye, ear, nose, tongue, body, masculinity, femininity, and vitality) are wholly produced by Kamma. Thus jīvitindriya or the life-principle present in animate beings such as men and animals should he differentiated from the inanimate life of plants and inorganic substances, as they are not the inevitable results of Kamma.

They do possess a certain kind of life different from human beings and animals.

Ākāsa—It is interesting to note that this intra-atomic space is caused by all the four causes.

Sadda—Articulate sounds are caused by mind; inarticulate sounds are caused by utu. Musical notes caused by men are produced by utu, conditioned by mind.

Kammaja = 18. They are:— inseparables 8 + Space 1 + Heart 1 + Controlling faculties 8.

Cittaja = 15. They are:— Mutables 5 + Sound 1 + Inseparables 8 + Space 1.

Utuja = 13. They are :— Sound 1 + Lightness etc. 3 Inseparables 8 + Space 1.

Āhāraja = 12. They are:— Lightness etc. 3 + Inseparables 8 + Space 1. The four Lakkhana rūpas are common to all as there is no rūpa devoid of the three instants — birth, decay, and death.

Kalāpa—Yojanā

§ 5. Ekuppādā ekanirodhā ekanissayā sahavuttino-ekavīsati rūpa-kalāpā nāma.

Tattha jīvitaṃ avinibbhogarūpañ ca cakkhunā saha cakkhu-dasakan' ti pavuccati. Tathā sotādīhi saddhiṃ sotadasakaṃ, ghāna-dasakam, jivhā-dasakaṃ, kāyadasakaṃ, itthibhāva — dasakaṃ, pumbhāva — dasakaṃ vatthu-dasakañ c'āti yathākkamamaṃ yojetabbaṃ. Avinibbhogarūpam' eva jīvitena saha jīvitanavakan' ti pavuccati. Ime nava kammasamuṭṭhāna-kalāpā.

Avinibbhogarūpaṃ pana suddhaṭṭhakaṃ. Tad' eva kāyaviññattiyā saha kāyaviññattinavakaṃ vacī-viññatti saddehi saha vacī-viññatti-dasakaṃ lahutādīhi saddhim lahutādekādasakaṃ kāya-viññattilahutādi-dvādasakaṃ vacī-viññatti-saddalahutādi-terasakañ c'āti cha cittasamuṭṭhānakalāpā.

Suddhaṭṭhakaṃ, saddanavakaṃ, lahutādekādasakaṃ, sadda-lahutādidvādasakañ c'āti cattāro utusamuṭṭhānakalāpā.

Suddhaṭṭhakaṃ, lahutādekādasakañ c'āti dve āhāra-samuṭṭhāna-kalāpā.

Tattha suddhaṭṭhakaṃ, saddanavakañ c'āti utu-samuṭṭhāna-kalāpā bahiddhā pi' labbhanti. Avasesā pana sabbe pi ajjhattikam' eva.

Kammacittotukāhāra-samuṭṭhānā yathākkamamaṃ
Nava cha caturo dve' ti kalāpā ekavīsati

Kalāpānaṃ paricchedalakkhaṇattā vicakkhaṇā
Na kalāpaṅgam iccāhu ākāsaṃ lakkhaṇāni ca.

Ayam' ettha kalāpa-yojanā.

Grouping of Material Qualities (57)

§ 5. There are twenty-one material groups inasmuch as they arise together (or have a common genesis), cease together (or have a common cessation), have a common dependence, and coexist.

Therein vitality and the (eight) inseparable material qualities together with the eye are called the 'eye-decad'. Similarly the 'ear-decad' together with the ear and so forth, 'nose-decad', 'tongue-decad', 'body-decad', 'female-decad,' male-decad', 'base-decad', should respectively be formed. Inseparable material qualities, together with vitality, are called the 'vital-nonad'. These nine groups are produced by Kamma.

The inseparable material qualities constitute the 'pure octad'. They, together with the bodily intimation, constitute the 'bodily intimation nonad'; together with the vocal intimation and sound the 'vocal intimation decad'; together with the material qualities of lightness, pliancy, and adaptability the 'un-decad of lightness' and so forth; the do-decad of bodily intimation, lightness, pliancy, and adaptability; and the tri-decad of vocal intimation, sound, lightness, pliancy, and adaptability.

These six material groups are produced by mind.

The pure octad,, the sound-nonad, the un-decad of lightness, pliancy, and adaptability; the do-decad of

sound, lightness, pliancy, and adaptability—these four are produced by seasonal phenomena.

The pure octad, and the un-decad of lightness, pliancy and adaptability are the two material qualities produced by food.

Of them the two material groups produced by seasonal phenomena—pure octad and the sound nonad—are found externally too. All the rest are strictly internal.

There are twenty-one material groups — nine, six, four and two produced in due order from Kamma, mind, seasonal phenomena, and food.

As space demarcates, and characteristic marks just indicate, the wise state that they are not parts of material groups.

Herein this is the formation of material groups.

Section 6

Rūpapavattikkamo

§ 6. Sabbāni pan'etāni rūpāni kāmaloke yathārahaṃ anūnāni pavattiyaṃ upalabbhanti. Paṭisandhiyaṃ pana saṃsedajānañ c' eva opapātikānañ ca cakkhu-sota-ghāṇa-jivhā-kāya-bhāva-vatthu-dasaka-saṅkhātāni satta-dasakāni pātubhavanti ukkaṭṭhavasena. Omakavasena pana cakkhu-sota-ghāṇa-bhāva-dasakāni kadāci pi na labbhanti. Tasmā tesaṃ vasena kalāpahāni veditabbā.

Gabbhaseyyaka-sattānaṃ pana kāya-bhāva-vatthu-dasaka–saṅkhātāni tīṇi dasakāni pātubhavanti. Tathā' pi bhāva-dasakaṃ kadāci na labbhati. Tato paraṃ

pavattikāle kamena cakkhudasakādīni ca pātubhavanti.

Icc' evaṃ paṭisandhiṃ upādāya kammasamuṭṭhānā dutiyacittam' upādāya citta-samuṭṭhānā ṭhitikālam' upādāya utusamuṭṭhānā ojāpharaṇaṃ upādāya āhārasamuṭṭhānā c'āti catusamuṭṭhāna-rūpa-kalāpa-santati Kāmaloke dīpajālā viya nadīsoto viya ca yāvatāyukaṃ abbhocchinnaṃ pavattati.

Maraṇakāle pana cuti-cittopari sattarasama cittassa ṭhiti-kālaṃ upādāya kammajarūpāni na uppajjanti. Puretaraṃ uppannāni ca kammaja-rūpāni cuticittasamakālam' eva pavattitvā nirujjhanti. Tato paraṃ cittajāhāraja-rūpañ ca vocchjijjhati. Tato paraṃ utusamuṭṭhānarūpaparamparā yāva mata-kalebara-saṅkhātā pavattanti.

Icc' evaṃ matasattānaṃ punad' eva bhavantare
Patisandhim upādāya tathā rūpaṃ pavattati.

Rūpaloke pana ghāṇa jivhā-kāya-bhāva-dasakāni ca āhāraja-kalāpāni ca na labbhanti. Tasmā tesaṃ paṭisandhikāle cakkhu-sota-vatthuvasena tīṇi dasakāni jīvitanavakāni c'āti cattāro kammasamutthānakalāpā, pavattiyaṃ cittotusamuṭṭhānā ca labbhanti.

Asañña-sattānaṃ pana cakkhu-sota-vatthu-saddāni pi na labbhanti. Tathā sabbāni pi cittajarūpāni. Tasmā tesaṃ paṭisandhikāle jīvitanavakam' eva. Pavattiyañ ca saddavajjitaṃ utusamuṭṭhānarūpaṃ atiricchati.

Iccevaṃ kāmarūpāsaññī-saṅkhātesu tīsu ṭhānesu paṭisandhi-pavatti-vasena duvidhā rūpappavatti veditabbā.

Aṭṭhavīsati kāmesu honti tevīsa rūpisu
Sattaras' eva saññīnam arūpe natthi kiñci pi.

Saddo vikāro jaratā maraṇañ c' opapattiyaṃ
Na labhanti pavatte tu na kiñci pi na labbhati.

Ayam' ettha rūpa-pavattikkamo.

Nibbānaṃ

§ 7. Nibbānaṃ pana lokuttara-saṅkhātaṃ catu-maggañāṇena sacchikātabbaṃ magga-phalānaṃ ālambana-bhūtaṃ vāna — saṅkhātāya taṇhāya nikkhantattā nibbānanti pavuccati.

Tad'etaṃ sabhāvato ekavidham pi; saupādisesa-nibbānadhātu anupādisesa-nibbānadhātu c'āti duvidhaṃ hoti kāraṇapariyāyena. Tathā suññataṃ animittaṃ appaṇihitaṃ c' āti tividhaṃ hoti ākārabhedena

Padamaccutamaccantaṃ asaṅkhatamanuttaraṃ
Nibbānaṃ iti bhāsanti vānamuttā mahesayo.

Iti cittaṃ cetasikaṃ rūpaṃ nibbānam iccapi
Paramatthaṃ pakāsenti catudhā va tathāgatā.

Iti Abhidhammatthasaṅgahe rūpa – saṅgahavibhāgo
nāma Chaṭṭho Paricchedo.

Arising of Material Phenomena (58)

§ 6. All these material qualities are obtained, with no deficiency, according to circumstances, during lifetime in

the Kāma-sphere. But at conception, to moisture-born beings and to those of spontaneous birth, there arise at most the seven decads—eye, ear, nose, tongue, body, sex and base. As a minimum sometimes, eye, ear, nose, and sex decads are not obtained. This is how deficiencies of material groups should be understood.

To the womb-born creatures there arise three decads—body, sex and base. Sometimes, however, the sex-decad is not obtained. From the conception and thereafter, during lifetime, gradually there arise eye-decads and so forth.

Thus the continuity of material groups,—produced in four ways—namely, Kamma-born from the time of conception, mind-born from the second moment of consciousness, season-born from the time of the static stage, food-born from the time of the diffusion of nutritive essence,—uninterruptedly flows on in the Kāma-sphere till the end of life like the flame of a lamp, or the stream of a river.

But at the time of death, from the seventeenth moment reckoned backward from the decease-consciousness, starting from the static stage of consciousness, Kamma-born material qualities that arose earlier exist till the decease-moment and then cease. Thereafter a continuity of material qualities produced by physical changes persists while what is called a corpse (lasts).

Thus to the dead persons, again in a subsequent life, material qualities similarly arise starting from the conception.

In the Rūpa-plane decads of nose, tongue, body, sex and the material groups produced by food do not arise.

Therefore to them at the time of rebirth there arise four material groups produced by Kamma, such as the three decads of eye, ear, and base, and the vital nonad. During life material qualities produced by mind and physical changes arise.

But to the mindless beings there do not arise eye, ear, base and sound. Similarly mind-born material qualities do not arise. Therefore at the moment of their rebirth only the vital nonad arises. During lifetime material qualities produced by physical changes, with the exception of sound, continue.

Thus in the three planes of Kāma, Rūpa and Asañña (Mindless) the procedure of material phenomena should be understood in two ways as regards rebirth and lifetime.

In the Kāma-sphere are obtained 28 material qualities, 23 in the Rūpa-plane, 17 in the Asañña plane, but none in the Arūpa-plane.

At the moment of birth sound, mutation, decay, impermanence are not obtained. During lifetime there is nothing that is not obtained.

Herein this is the way how material qualities arise,

Nibbāna (59)

§ 7. Nibbāna however is termed supramundane, and is to be realized by the wisdom of the Four Paths. It becomes an object to the Paths and Fruits, and is called Nibbāna because it is a departure (ni) from cord-like (vāna) craving.

Nibbāna is onefold according to its intrinsic nature.

According to the way (it is experienced) it is twofold—namely, the element of Nibbāna with the substrata remaining and the element of Nibbāna without the substrata remaining.

It is threefold according to its different aspects-namely. Void (60), Signless (61), and Longing-free (62).

Great seers who are free from craving declare that Nibbāna is an objective state (63) which is deathless, absolutely endless, non-conditioned (64), and incomparable.

Thus, as fourfold, the Tathāgatas reveal the Ultimate entities:—consciousness, mental states, matter, and Nibbāna.

In the Abhidhamma Compendium this is the sixth chapter which deals with the analysis of matter

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Notes:

§ 5. 57. Rūpas do not arise singly but collectively in groups. There are such 21 material groups.

As all mental states possess four common characteristics, so rūpas found in the aforesaid groups possess four salient characteristics. For instance, in the 'eye-decad' all the ten associated rūpas arise and cease together (ekuppāda-ekanirodha). The earth-element, which is one of the ten, acts as a basis for the remaining nine (ekanissaya). All these ten coexist (sahavutti). It should be understood that the earth-element of the 'eye-decad' does not serve as a basis for the associated rūpas of the 'ear-decad'. These four characteristics apply only to the associated rūpas of each particular group.

§ 6. 58. This section deals with the manner in which these material groups come into being and how they exist during lifetime, at the moment of conception, and in different states of birth.

According to Buddhism there are four kinds of birth—namely, egg-born beings (aṇḍaja), womb-born beings (jalābuja), moisture-born beings (saṃsedaja), and beings having spontaneous births (opapātika).

Embryos that take moisture as nidus for their growth, like certain lowly forms of animal life, belong to the third class.

Sometimes moisture-born beings lack certain senses and have no sex. They all must possess a consciousness as they are all endowed with the base-decad, that is, the seat of consciousness. Beings having a spontaneous birth are generally invisible to the physical eye. Conditioned by their past Kamma, they appear spontaneously, without passing through an embryonic stage. Petas and Devas normally, and Brahmas belong to this class.

Some of those who have spontaneous birth in the Kāma-Sphere are asexual. But all beings who are spontaneously born in the Rūpa-Sphere are not only asexual but are also devoid of sensitive nose, tongue, and body though they possess those physical organs. The sensitive material qualities (pasādarūpas) of those particular organs are lost as they are not of any practical use to Brahmas.

Egg-born beings are also included among womb-born beings. At the moment of conception they all obtain the three decads of body, sex, and the seat of conscious-

ness. At times some are devoid of either masculinity or femininity. From this it is seen that even eggs are constituted with a consciousness.

§ 7. 57. **Nibbāna**,[131] Saṃskrt Nirvāna, is composed of ni and vāna. Ni + vāna = Nivāna = Nibāna = Nibbāna. Ni is a particle implying negation. Vāna means weaving or craving. It is this craving which acts as a cord to connect the series of lives of any particular individual in the course of his wanderings in Saṃsāra.

As long as one is entangled by craving or attachment, one accumulates fresh Kammic forces which must materialise in one form or other in the eternal cycle of birth and death. When all forms of craving are extirpated, Kammic forces cease to operate, and one, in conventional terms, attains Nibbāna, escaping the cycle of birth and death. The Buddhist conception of Deliverance is this escape from the ever-recurring cycle of birth and death, and is not merely an escape from 'sin and hell'.

Etymologically, Nibbāna, derived from ni + √ vu, to weave, means non-craving or non-attachment, or 'departure from craving'. Strictly speaking, Nibbāna is that Dhamma which is gained by the complete destruction of all forms of craving.

Nibbāna is also derived from ni + √ vā, to blow. In that case Nibbāna means the blowing out, the extinction, or the annihilation of the flames of lust, hatred, and

131. For details *see* "*The Buddha and His Teachings*," pp. 489–510.

ignorance. It should be understood that the mere destruction of passions is not Nibbāna (khayamattam' eva na nibbānanti vattabbaṃ). It is only the means to gain Nibbāna, and is not an end in itself.

Nibbāna is an ultimate reality (vatthudhamma) which is supramundane (lokuttara), that is, beyond the world of mind and body or the five 'aggregates'.

Nibbāna is to be understood by intuitive knowledge and inferential knowledge (paccakkha or paṭivedha ñāṇa and anumāna or anubodha ñāṇa). To express both ideas it is stated that Nibbāna is to be realized by means of the wisdom pertaining to the four Paths of Sainthood and that it becomes an object to the Paths and Fruits.

Intrinsically (sabhāvato) Nibbāna is peaceful (santi). As such it is unique (kevala). This single Nibbāna is viewed as twofold according to the way it is experienced before and after death. The text uses a simple but recondite Pāli phrase—kāraṇa-pariyāyena. The Ceylon Commentary explains—the cause for naming it as such with respect to its having or not having the aggregates as the remainder (sa-upādisesādivasena paññāpane kāraṇabhūtassa upādisesabhāvābhāvassa lesena). Adding a note on this term S.Z. Aung writes: "The Ceylon commentaries explain it by paññāpane kāraṇassa lesena — by way of device of the means (of knowing) in the matter of language" *Compendium*, p. 168, n. 6.

Saupādisesa—Sa = with; **upādi** = aggregates (mind and body); **sesa** = remaining. Upādi, derived from

upa + ā + √dā, to take, means the five aggregates as they are firmly grasped by craving and false views. It also signifies passions (kilesas). According to the text and the commentarial interpretations Nibbāna, experienced by Sotāpannas, Sakadāgāmis, and Anāgāmis, is saupādisesa-Nibbānadhātu as they have the body and some passions still remaining. Nibbāna of the Arahants is also saupādisesa-Nibbānadhātu as they have the body still remaining. It is only the Nibbāna of the Arahants after their death that is termed anupādisesa-Nibbānadhātu because the aggregates and the passions are discarded by them.

Itivuttaka refers to these two kinds of Nibbāna, but mention is made only of Nibbāna comprehended by Arahants. It states:—

"These two Nibbāna-states are shown by Him
Who seeth, who is such and unattached.
One state is that in this same life possessed
With base remaining, tho' becoming's stream
Be cut off. While the state without a base
Belongeth to the future, wherein all
Becomings utterly do come to cease."

Itivuttaka, p. 38.

Woodward — *As it was said*, p. 143.
(See *The Buddha and His Teachings*)

60. Suññata—Devoid of lust, hatred, and ignorance, or of all conditioned things. Void here does not mean that Nibbāna is 'nothingness'.

61. Animitta—Free from the signs of lust etc., or from the signs of all conditioned things.

62. Appanihita—Free from the hankerings of lust etc., or because it is not longed for which any feelings of craving.

63. Padaṃ—Here the term is used in the sense of an objective reality (vatthudhamma). State does not exactly convey the meaning of the Pāli term. It may be argued whether Nibbāna could strictly be called either a state or a process. In pali it is designated as a 'Dhamma'.

64. Asaṅkhata—Nibbāna is the only Dhamma which is not conditioned by any cause. Hence it is eternal and is neither a cause nor an effect.

Diagram XIII

How different types of consciousness produce various kinds of rupa—

Abbreviations:—

K. = Kammajarupa — rūpa born of Kamma
C. = Cittaja — rūpa born of mind
I. = Iriyāpatha — Bodily movements
H. = Hasituppada — Smiling consciousness
V. = Viññatti — two media of communication — gestures and speech

\+ = Yes
– = No

(*Diagram* XIII *continued on next page*)

	K.	C.	I.	H.	V.
4 Rooted in Attachment, accompanied by pleasure →	+	+	+	+	+
4 Rooted in Attachment, accompanied by indifference →	+	+	+	–	+
2 Rooted in Illwill, 2 rooted in Ignorance →	+	+	+	–	+
10 Sense-cognitions, 4 Arūpa Vipāka	–	–	–	–	–
2 Sampaṭicchana, 1 Sense-door, 3 Santīraṇa →	–	+	–	–	–
1 Mind-door (Votthapana) →	–	+	+	–	+
1 Hasituppāda →	–	+	+	+	+
5 Rūpakusala →	+	+	+	–	+
5 Rūpa Vipāka and 5 Rūpa Kiriyā →	–	+	+	–	–
8 Arūpa Kusala and Kiriyā →	–	+	+	–	–
8 Lokuttara →	–	+	+	–	–
4 Sobhanas, accompanied by pleasure →	+	+	+	+	+
4 Sobhanas, accompanied by indifference →	+	+	+	–	+
8 Sobhanas, Vipāka →	–	+	+	–	–
4 Sobhanas, Kiriyā, accompanied by pleasure	–	+	+	+	+
4 Sobhanas, Kiriyā, accompanied by equanimity	–	+	+	–	+

Chapter VII

Samuccaya—Saṅgaha—Vibhāgo

§ 1. Dvāsattatividhā vuttā vatthudhammā salakkhaṇā
Tesaṃ dāni yathāyogaṃ pavakkhāmi samuccayam.

§ 2. Akusalasaṅgaho, missakasaṅgaho, bodhipakkhiyasaṅgaho, sabbasaṅgaho c' āti samuccayasaṅgaho catubbidho veditabbo.

Kathaṃ?

(i) Akusalasaṅgahe tāva cattāro āsavā:—kāmāsavo, bhavāsavo, diṭṭhāsavo, avijjāsavo.

(ii) Cattāro oghā — kāmogho, bhavogho, diṭṭhogho, avijjogho.

(iii) Cattāro yogā — kāmayogo, bhavayogo, diṭṭhiyogo, avijjāyogo.

(iv) Cattāro ganthā — abhijjhā kāyagantho, vyāpādo kāyagantho, sīlabbataparāmāso kāyagantho, idaṃsaccābhiniveso kāyagantho.

(v) Cattāro upādānā — kāmupādanaṃ, diṭṭhupādānaṃ, sīlabbatupādānaṃ, attavādupādānaṃ.

(vi) Cha nīvaraṇāni — kāmacchandanīvaraṇaṃ, vyāpādanīvaraṇaṃ, thīnamiddhanīvaraṇaṃ, uddhaccakukkuccanīvaraṇaṃ, vicikicchānīvaraṇaṃ, avijjānīvaraṇaṃ.

(vii) Sattānusayā — kāmarāgānusayo, bhavarāgānusayo, paṭighānusayo, mānānusayo, diṭṭhānusayo, vicikicchānusayo, avijjānusayo.

(viii) Dasa saṃyojanāni — kāmarāgasaṃyojanaṃ, rūparāgasaṃyojanaṃ, arūparāgasaṃyojanaṃ, paṭighasaṃyojanaṃ, mānasaṃyojanaṃ, diṭṭhisaṃyojanaṃ, sīlabbata parāmāsasaṃyojanaṃ, vicikicchāsaṃyojanaṃ, uddhacca saṃyojanaṃ, avijjā saṃyojanaṃ, suttante.

(ix) Aparāni dasa saṃyojanāni — kāmarāgasaṃyojanaṃ, bhavarāgasaṃyojanaṃ, paṭighasaṃyojanaṃ, mānasaṃyojanaṃ, diṭṭhisaṃyojanaṃ, sīlabbataparāmāsasaṃyojanaṃ, vicikicchāsaṃyojanaṃ, issāsaṃyojanaṃ, macchariyasaṃyojanaṃ, avijjāsaṃyojanaṃ, abhidhamme.

(x) Dasa kilesā — lobho, doso, moho, māno, diṭṭhi, vicikicchā, thīnaṃ, uddhaccaṃ, ahirikaṃ, anottappaṃ.

Asavādisu pan’ ettha kāmabhavanāmena tabbatthuka taṇhā adhippetā. Sīlabbataparāmāso idaṃsaccābhiniveso attavādupādānaṃ ca tathā pavattaṃ diṭṭhigatam’ eva pavuccati.

Āsavoghā ca yogā ca tayo ganthā ca vatthuto
Upādānā duve vuttā aṭṭha nīvaraṇā siyuṃ

Chaḷevānusayā honti nava saṃyojanā matā
Kilesā dasa vutto’ yaṃ navadhā pāpasaṅgaho

CHAPTER 7

ABHIDHAMMA CATEGORIES

Introductory

§ 1. The seventy-two kinds of entities (1) have (already) been described with their characteristics. Now I shall speak of their categories in accordance with their relations.

§ 2. The compendium of categories should be understood as fourfold:—

(i) The compendium of immoral categories.
(ii) The compendium of mixed categories.
(iii) The compendium of categories that pertain to enlightenment.
(iv) The miscellaneous compendium.

How?

(i) To begin with, in the immoral compendium here are four Defilements (2):—

1. Sense-desires, 2. Attachment to existence, 3. False Views, and 4. Ignorance.

(ii) There are four Floods (3):—(same as 1–4).

(iii) There are four Bonds (4):—(same as 1–4).

(iv) There are four (bodily) Ties (5):—1. Covetousness, 2. Illwill, 3. Adherence to rites and ceremonies, 4. Dogmatic belief that 'this alone is truth'.

(v) There are four Graspings (6):—1. Sense-desires, 2. False Views, 3. Adherence to rites and ceremonies, 4. Soul-theory (7).

(vi) There are six Hindrances (8):—Sense-desires, 2. Illwill, 3. Sloth and Torpor, 4. Restlessness and Brooding, 5. Doubts, 6. Ignorance.

(vii) There are Seven Latent Dispositions (9) 1. Attachment to sensual pleasures, 2. Attachment to existence, 3. Hatred, 4. Pride, 5. False Views, 6. Doubts, and 7. Ignorance.

(viii) There are ten Fetters according to the Suttas (10):—1. Attachment to sensual pleasures, 2. Attachment to Realms of Form, 3. Attachment to Formless Realms, 4. Hatred, 5. Pride, 6. False Views, 7. Adherence to rites and ceremonies 8. Doubts, 9. Restlessness, and 10. Ignorance.

There are other ten Fetters according to Abhidhamma:— 1. Attachment to sensual pleasures, 2. Attachment to existence, 3. Hatred, 4. Pride, 5. False Views, 6. Adherence to rites and ceremonies, 7. Doubts, 8. Envy 9. Avarice, and 10. Ignorance.

(ix) There are ten Impurities (II):—Greed, 2. Hate, 3. Delusion, 4. Pride, 5. False Views, 6. Doubts, 7. Sloth, 8. Restlessness, 9. Moral Shamelessness, and 10. Moral Fearlessness.

Herein in the category of Defilements and so on the terms ‘attachment to sensual pleasures’ and ‘attachment to existence’ imply craving based on them. In the same way ‘adherence to rites and ceremonies’, dogmatic belief that ‘this alone is truth’, and ‘clinging to the soul-theory connote just ‘false views’ connected therewith.

Summary

Actually Defilements, Floods, Bonds, and Ties are threefold. There are two Graspings and eight Hindrances. Latent Dispositions are six. Fetters should be understood as nine. Impurities are ten. This compendium of immoral categories is ninefold.

Notes:—

1. **Vatthudhammā—**namely, 72. (1+52+18+1=72)
   - a. 1 — All the 89 types of consciousness are regarded as one as they all possess the characteristic of 'awareness'.
   - b. 52 — All mental states (cetasikas) are viewed separately as they possess different characteristics.
   - c. 18 — All the conditioned (nipphanna) rūpas are considered separately since they differ in their characteristics.
   - d. 1 — Nibbāna is one insamuch as it possesses the characteristic of peacefulness.

All these 72 are subjective and objective realities described in the previous chapters. They are miscellaneously treated in this chapter.

2. **Āsavā—** is derived from ā + √su, to flow. They are so called either because they flow up to the topmost plane of existence or because they persist as far as the Gotrabhū consciousness (i.e., the thought-moment that immediately

precedes the Path-consciousṇess of the 'Stream-Winner'—Sotāpatti). These Āsavas are latent in all worldlings and may rise to the surface in any plane of existence. They lie dormant in all from an indefinite period and are treated as strong intoxicants or drugs that infatuate beings. Defilements, Corruptions, Depravities, Taints, Intoxicants, Stains are suggested as the closest equivalents for this 'infamously famous' Pāli term. See *Compendium*, p. 170, n. 1, p. 227.

Of the four Āsavas kāmāsava means attachment to sensual pleasures, bhavāsava is attachment to Rūpa and Arūpa planes of existence, diṭṭhāsava are the sixty-two kinds of erroneous views,[132] and avijjāsava is ignorance with regard to the four Noble Truths, past life, future life, both past and future lives, and the Law of Dependent Arising.

3. **Ogha** is derived from ava + √ han, to harm or kill. Beings caught in the current of a great flood are overturned and swept away directly to the sea and are hurled into the bottom. In the same way these oghas drown beings completely and are swept away into states of misery.

4. **Yoga** is derived from √ yuj, to yoke. Yogas are those that yoke beings to the round of existence or to the machine of existence.

5. **Ganthas** are those that bind mind with body or the present body with bodies of future existences. Here the term kāya is used in the sense of mass or body—both mental and physical.

132. See Brahmajāla Sutta—Digha Nikaya. No. 1.

6. **Upādānāni** is derived from upa + ā √ dā, to give. Intense craving is implied by the term. Hence in the Paṭiccasamuppāda it is stated — Because of craving (taṇhā) there is attachment or grasping (upādāna). Taṇhā is like a thief groping in the dark to steal some thing. Upādāna is like the actual stealing.

7. **Attavādūpādāna—**Commentaries mention twenty kinds of soul-theories associated with the five Aggregates as follows:—

(i) Soul is identical with the body,
(ii) Soul is possessed of a body,
(iii) Soul is in the body,
(iv) Body is in the soul.

Four soul-theories connected with each of the remaining four Aggregates should be similarly understood.

8. **Nīvaraṇāni—**is derived from nī + √ var, to obstruct, to hinder. They are so called because they obstruct the way to celestial and Nibbānic bliss. According to the commentary this term means that which prevents the arising of good thoughts in the way of jhānas etc., or that which does not allow the jhānas to arise, or that which obstructs the eye of wisdom. See *A Manual of Buddhism*, pp. 113–115 and *The Buddha and His Teachings* pp. 538–541.

Usually Nīvaranas are regarded as five excluding ignorance.

Both sloth and torpor, restlessness and brooding are grouped together because their functions (kicca), causes

(āhāra = hetu), and their opposing factors are similar. The function of sloth and torpor is mental inactivity; that of restlessness and brooding is disquietude. The cause of the first pair is laziness; that of the second pair is vexation about the loss of relatives etc. Energy is opposed to the first pair; tranquillity, to the second pair.

Sense-desire is compared to water mixed with various colours; illwill, to boiling water; sloth and torpor, to water covered with moss; restlessness and brooding, to perturbed water caused by wind; indecision, to turbid and muddy water.

Just as one cannot perceive one's own reflection in muddy water, even so when one is obsessed by Hindrances one cannot perceive what is conducive to the good and happiness of oneself and others.

These Hindrances are temporarily inhibited by the jhānas. They are completely eradicated by attaining the four stages of Sainthood. Doubt or indecision is eradicated by attaining Sotāpatti; sense-desire, illwill and brooding, by attaining Anāgāmi; sloth, torpor, and restlessness by Arahatta.

9. **Anusaya**, derived from anu + √ si, to lie, to sleep, are those that lie dormant in oneself until an opportune moment arises for them to come to the surface as they have not been eradicated. All passions are Anusayas; but these seven are the strongest. Every worldling, who has reached the topmost jhāna plane, when born amongst mankind, may give vent to these evil tendencies as they are latent in him.

Diagram XIV

			Āsava	Ogha	Yoga	Gantha	Upādāna	Nīvarana	Anusaya	Saṃyojana	Kilesa
1.	Lobha (Taṇhā)—Craving	9	+	+	+	+	+	+	+	+	+
2.	Diṭṭhi—False View, Error	8	+	+	+	+	+		+	+	+
3.	Avijjā (Moha)—Ignorance	7	+	+	+			+	+	+	+
4.	Patigha (Dosa)—Illwill, Hatred	5				+		+	+	+	+
5.	Vicikicchā (Kaṅkhā)–Doubt, Indecision	4						+	+	+	+
6.	Māna—Pride, Conceit	3							+	+	+
7.	Uddhacca—Restlessness	3						+		+	+
8.	Thina—Sloth	2						+			+
9.	Kukkucca—Brooding	1						+			
10.	Middha—Torpor	1						+			
11.	Ahirika—Moral Shamelessness	1									+
12.	Anottappa—Moral Fearlessness	1									+
13.	Issā—Jealousy, Envy	1								+	
14.	Macchariya—Avarice	1								+	

10. Saṃyojana—from saṃ + √ yuj, to yoke, to bind, are those which bind beings to the round of existence. By means of the four Paths (Magga) they are eradicated by degrees. See Ch. 1.

11. Kilesas are those which defile or torment the mind.

In the categories of evil the term kāma is sometimes applied to kāma-sphere, and bhava to both rūpa and arūpa spheres. Lobha is implied by both kāmataṇhā and bhavataṇhā. Attachment to rūpa and arūpa-spheres is bhavataṇhā. The three terms—sīlabbataparāmāsa (indulgence in rites and ceremonies), idaṃsaccābhinivesa ('The dogmatic belief that this alone is truth') and attavādūpādāna ('soul-theory') connote diṭṭhi (false view or error). Both kāmāsava and bhavāsava connote lobha. Strictly speaking, there are only three āsavas, oghas, yogas, and ganthas. Similarly there are only two upādānas by way of lobha and diṭṭhi.

When the two pairs—thīna-middha and uddhaccakukkucca—are treated as four mental states, Nīvaraṇas amount to eight. When kāmarāga and bhavarāga are grouped in craving, anusayas amount to six. The ten saṃyojanas, according to Suttanta, are reduced to seven when kāmarāga, rūparāga, arūparāga are included in lobha, and diṭṭhi and sīlabbataparāmāsa in diṭṭhi. The ten saṃyojanas are treated as eight when kāmarāga and bhavarāga are included in lobha, and diṭṭhi and sīlabbataparāmāsa in diṭṭhi. Kilesas are precisely ten. Thus, it will be seen, that the

14 immoral mental states appear in different proportions in the nine categories of evil. Lobha is common to all.

Missaka-Saṅgaho

§ 3. (i) Missaka-saṅgahe cha hetu—lobho, doso, moho, alobho, adoso, amoho.

(ii) Sattajhānaṅgāni—vitakko, vicāro, pīti, ekaggatā, somanassaṃ, domanassaṃ, upekkhā.

(iii) Dvādasamaggaṅgāni — sammādiṭṭhi, sammāsaṅkappo, sammāvācā, sammākammanto, sammājīvo, sammāvāyāmo, sammāsati, sammā samādhi, micchādiṭṭhi, micchāsaṅkappo, micchāvāyāmo, micchāsamādhi.

(iv) Bāvīsatindriyāni—cakkhundriyaṃ, sotindriyaṃ, ghāṇindriyaṃ, jīvhindriyaṃ, kāyindriyaṃ, itthindriyaṃ, purisindriyaṃ, jīvitindriyaṃ manindriyaṃ, sukhindriyaṃ, dukkhindriyaṃ, somanassindriyaṃ, domanassindriyaṃ, upekkhindriyaṃ, saddhindriyaṃ viriyindriyaṃ, satindriyaṃ, samādhindriyaṃ, paññindriyaṃ, anaññātassāmitindriyaṃ, aññiṇdriyaṃ, aññātāvindriyaṃ.

(v) Navabalāni — saddhābalaṃ, viriyabalaṃ, satibalaṃ, samādhibalaṃ, paññābalaṃ, hiribalaṃ, ottappabalaṃ, ahirikabalaṃ, anottappabalaṃ.

(vi) Cattāro adhipati—chandādhipati, viriyādhipati, cittādhipati, vimaṃsādhipati.

(vii) Cattāro āhārā — kabalīkāro āhāro, phasso dutiyo, manosañcetanā tatiyo, viññāṇaṃ catutthaṃ.

Indriyesu pan' ettha sotāpattimaggañāṇaṃ anaññātassāmitindriyaṃ, arahattaphalañāṇaṃ aññātāvindriyaṃ, majjhe cha ñāṇāni aññindriyānī 'ti pavuccanti. Jīvitindriyañ ca rūpārūpavasena duvidhaṃ hoti. Pañcaviññāṇesu jhānaṅgāni, aviriyesu balāni, ahetukesu maggaṅgāni na labbhanti. Tathā vicikicchācitte ekaggatā maggindriyabalabhāvaṃ na gacchati. Dvihetukatihetuka-javanesv' eva yathāsambhavaṃ adhipati eko' va labbhati.

Cha hetu pañca jhānaṅgā maggaṅgā nava vatthuto
Soḷasindriyadhammā ca baladhammā nav' eritā.
Cattārodhipati vuttā tathāhārā' ti sattadhā
Kusalādisamākiṇṇo vutto missakasaṅgaho.

Mixed Categories

§ 3. In the compendium of mixed categories (13) there are six Roots (14):—

A (i) 1. Greed, 2. Aversion, 3. Delusion, 4. Non-attachment, 5. Goodwill, and 6. Wisdom.

(ii) There are seven constituents of Jhāna (15):— 1. Initial Application, 2. Sustained Application, 3. Joy, 4. One-pointedness, 5. Pleasure, 6. Displeasure, and 7. Equanimity or Indifference.

(iii) There are twelve constituents of the Path (16) 1. Right Understanding, 2. Right Thoughts, 3. Right Speech, 4. Right Action, 5. Right Livelihood, 6. Right Effort, 7. Right Mindfulness, 8. Right Concentration, 9. Wrong Views, 10. Wrong Thoughts, 11. Wrong Effort, 12. Wrong one-pointedness.

(iv) There are twenty-two Faculties (17):—1. Eye, 2. Ear, 3. Nose, 4. Tongue, 5. Body, 6. Femininity, 7. Masculinity, 8. Vitality, 9. Mind, 10. Happiness 11. Pain, 12. Pleasure, 13. Displeasure, 14. Equanimity, 15. Confidence, 16. Effort, 17. Mindfulness, 18. Concentration, 19. Wisdom, 20. The thought— 'I will realize the unknown', 21. Highest Realization, 22. The Faculty of him who has fully realized.

(v) There are nine Powers (20):— 1. Confidence, 2. Energy, 3. Mindfulness, 4. Concentration 5. Wisdom, 6. Moral shame, 7. Moral dread, 8. Moral Shamelessness, 9. Moral Fearlessness.

(vi) There are four Dominating Factors (21):— 1. Intention (or Wish-to-do,) 2. Energy (or Effort,) 3. Mind (or Thought) (22), and 4. Reason (or Intellect).

(vii) There are four kinds of Food (23):— Edible Food,

2. Contact (or sense-impact), the second, 3. Volitional Factors, the third, and 4. (Rebirth) Consciousness, the fourth.

Now, amongst the Faculties, the thought— 'I will realize the unknown' means the knowledge of the Path of the Stream-Winner (Sotāpanna). 'The Faculty of him who has fully realised' means the knowledge of the Fruit of Arahantship. Highest Realization means the intermediate six kinds of knowledge. The controlling Faculty of vitality is twofold, physical and psychical.

The jhāna constituents (24) are not obtained in the five kinds of sense-cognition; 'Forces', in effortless states (25); 'the Path Constituents', in the Rootless (26). Similarly in the consciousness, accompanied by Doubts (27) one-pointedness does not attain to the state of a 'Path-Constituent', 'Controlling Faculty' or a 'Force'. Only one 'Dominating Power' (28) is obtained at a time, according to circumstances, only in the Javana consciousness, accompanied by two or three moral roots.

Summary

In reality six roots, five jhāna constituents, nine Path constituents, sixteen controlling factors, nine powers have been described (29).

Likewise four dominant factors, and four kinds of food have been told. Thus in seven ways has the compendium of mixed categories, consisting of moral and immoral states, been enumerated.

Notes:—

Section 3

13. **Missakasaṅgaho—**This is so called because moral (kusala) immoral (akusala) and indeterminate (avyākata) are mixed in this section.

14. **Hetu—**See Chapter 1, p. 46.

15. **Jhānaṅga—**Jhāna is explained as that which burns up the opposing conditions of Hindrances or that which closely perceives the object. Both these meanings are applicable to the ecstasies, gained by mental concentration. The six constituents of jhāna are used in these two senses. When the same factors appear in a moral or immoral consciousness and 'displeasure' appears in an immoral consciousness, they are termed jhānangas in the second general sense. Only displeasure is immoral; the rest are moral, immoral, and indeterminate. See Chapter 1.

16. **Maggaṅgāni—**Here Magga is used in its general sense—namely, that which leads to the presence of blissful states, woeful states, and Nibbāna (sugati-duggatīnaṃ nibbānassa ca abhimukhaṃ pāpanato maggā—Comy). Of the twelve constituents the last four lead to woeful states; the rest, to the blissful states and Nibbāna.

Strictly speaking, by these twelve constituents are meant nine mental states found in different types of consciousness. Of the four evil constituents, wrong views mean the immoral diṭṭhi cetasika; wrong thoughts, wrong effort, and wrong one-pointedness mean the vitakka, vāyāma, and ekaggatā cetasikas respectively found in the immoral types of consciousness.

Right Understanding means the paññā cetasika; right thoughts, right effort, right mindfulness, and right one-pointedness mean the vitakka, vāyāma, sati and ekaggatā cetasikas respectively found in the moral and indeterminate types of consciousness. Right speech, right action, and right livelihood are the three Abstinences (virati) found collectively in the supramundane consciousness and separately in mundane moral types of consciousness. The first eight are collectively found only in the eight types of supramundane consciousness—By the noble Eightfold Path are meant these eight specific mental states.

17. **Indriya—**So called because they possess a controlling power in their respective spheres. The first five are the sensitive organs described earlier. The sixth and seventh are collectively called bhāvindriya. Vitality is both physical and psychical. 10, 11, 12, 13, and 14 represent five kinds of feeling. 15, 16, 17, 18, and 19 are treated both as Faculties and

Powers as they influence their coadjuncts and as they overcome their opposing forces. The last three Faculties are very important and they pertain to the supramundane. By anaññātaṃ is meant the Nibbāna never seen before. It is at the first stage of Sainthood—Sotāpatti—that the four Truths are realized for the first time. Hence the knowledge of the Sotāpatti Path is technically called anaññātaṃ ñassāmi' t' indriyaṃ. The intermediate six kinds of knowledge from the Sotāpatti Fruit to the Arahatta Path are termed Aññā (derived from ā = perfect + √ ñā, to know), highest knowledge. As the wisdom found in all these seven types of supramundane consciousness controls the coexisting 37 Factors of Enlightenment, it is termed Indriya. An Arahant is called an Aññātāvī because he has fully realized the four Noble Truths. The last Faculty refers to the highest knowledge of the Arahant in the Fruit stage.

20. Balāni—These nine Powers are so called because they cannot be shaken by the opposing forces and because they strengthen their coadjuncts. The first seven are moral; the last two, immoral. The first seven, in order, are opposed to faithlessness, laziness, heedlessness, restlessness, ignorance, moral shamelessness, and moral fearlessness. The last two immoral Powers are found only in the immoral twelve types of consciousness and they consolidate their coadjuncts.

21. **Adhipati**, lit., supremacy, or lordship therein. The difference between adhipati and indriya should be clearly understood. Adhipati may be compared to a king who, as the sole head of the State, lords over all his ministers. Indriyas are compared to the king's ministers who control only their respective compartments without interfering with the others. The Faculty of eye, for instance, controls only its coexisting rūpas without any interference with the controlling faculty of the ear. In the case of adhipati, one dominates all the other coexisting factors with no resistance from any. No two adhipatis can exercise supreme authority simultaneously. Indriyas can have their compeers.

22. Here citta refers to the javana thought-process and vimaṃsā to the faculty of wisdom (paññindriya).

23. **Āhāra**, in this connection, is used in the sense of sustenance. Edible food (kabalīkārāhāra) sustains the material body. Phassāhāra or contact or sense-impact sustains the five kinds of feeling. By mano-saṃcetanāhāra are meant the different kinds of volition present in the 29 types of moral and immoral mundane consciousness. They sustain or produce rebirth in the three spheres. Viññānāhāra signifies the rebirth-consciousness that sustains the mental states and material phenomena (nāma-rūpa) which

arise simultaneously. There are such 19 types of rebirth-consciousness. In the case of mindless spheres they sustain only rūpa; in the case of formless spheres they sustain only nāma. In the existences where the five Aggregates are present they sustain both mind and matter.

24. No Jhāna constituents are present in the 10 types of sense-cognitions because the sense-impressions are weak, and close perception of the object is absent.

25. Effortless states are the sixteen types of consciousness —namely, ten sense-cognitions, two sampaṭicchanas, three santīraṇas and the sense-door consciousness (pañcadvārāvajjana). One-pointedness present in them is not very strong.

26. The Rootless are the 18 ahetuka-cittas.

27. The one-pointedness present in the Vicikicchācitta serves only to stabilise the mind. It is not powerful.

28. There are no adhipatis in the Ahetuka and Ekahetuka Cittas.

29. Strictly speaking, there are five Jhāna constituents because the three kinds of feeling could be treated as one; Path constituents are nine, since wrong

thoughts, effort, and one-pointedness are included in Vitakka, Viriya and Ekaggatā respectively. Indriyas are sixteen when the five kinds of feelings are grouped in one, and the three supramundane in paññā.

Bodhipakkhiya Saṅgaho

§ 4. i. Bodhipakkhiyasaṅgahe cattāro satipaṭṭhānā kāyānupassanā-satipaṭṭhānaṃ, vedanānupassanā satipaṭṭhānaṃ, cittānupassanā-satipaṭṭhānaṃ, dhammānupassanā-satipaṭṭhānaṃ.

ii. Cattāro sammappadhānā—uppannānaṃ pāpakānaṃ pahānāya vāyāmo, anuppannānaṃ pāpakānaṃ anuppādāya vāyāmo, anuppannānaṃ kusalānaṃ uppādāya vāyāmo, upannānaṃ kusalānaṃ bhiyyobhāvāya vāyāmo.

iii. Cattāro iddhipādā—chandiddhipādo, viriyiddhipādo, cittiddhipādo, vīmaṃsiddhipādo.

iv. Pañcindriyāni—saddhindriyaṃ, viriyindriyam, satindriyaṃ, samādhindriyaṃ, paññindriyaṃ.

v. Pañcabalāni—saddhābalaṃ, viriyabalaṃ, satibalaṃ, samādhibalaṃ, paññābalaṃ.

vi. Sattabojjhaṅgā—satisambojjhaṅgo, dhammavicayasambojjhaṅgo, viriyasambojjhaṅgo, pītisambojjhaṅgo, passadhisambojjhaṅgo, samādhisambojjhaṅgo, upekkhāsambojjhaṅgo.

vii. Aṭṭhamaggaṅgāni—sammādiṭṭhi, sammāsaṅ-

kappo, sammāvācā, sammākammanto, sammājīvo, sammāvāyāmo, sammāsati, sammāsamādhi.

Ettha pana cattāro satipaṭṭhānā'ti sammā-sati ekā'va pavuccati. Tathā cattāro sammappadhānā'ti ca sammāvāyāmo.

Chando cittam upekkhā ca saddhā-passaddhi-pītiyo
Sammādiṭṭhi ca saṅkappo vāyāmo viratittayaṃ

Sammāsati samādhī'ti cuddas'ete sabhāvato
Sattatiṃsappabhedena sattadhā tattha saṅgaho.

Saṅkappa-passaddhi ca pītupekkhā chando ca cittaṃ viratittayañ ca

Nav'ekaṭhānā viriyaṃ navaṭṭha sati samādhi catu pañca paññā
Saddhā duṭhānuttamasatta-tiṃsadhammānam'eso pavaro vibhāgo.

Sabbe lokuttare honti na vā saṃkappapītiyo
Lokiye'pi yathāyogaṃ chabbisuddhippavattiyaṃ.

Factors of Enlightenment (30)

§ 4. In the compendium of Factors pertaining to Enlightenment there are four (1) Foundations of Mindfulness (31):—

1. Mindfulness as regards body, 2. Mindfulness as regards feelings, 3. Mindfulness as regards thoughts, 4. Mindfulness as regards Dhamma.

(2) There are four Supreme Efforts (32):—

1. The effort to discard evils that have arisen, 2. The effort to prevent the arising of unrisen evils, 3. The effort to develop unrisen good, 4. The effort to augment arisen good.

(3) There are four Means of Accomplishment (33):—

1. Will, 2 Effort, 3: Thought, 4. Reason.

(4) There are five Faculties (34):—

1. Confidence; 2. Effort, 3. Mindfulness, 4. Concentration, 5. Wisdom.

(5) There are five Powers (34):—

1. Confidence, 2. Effort, 3. Mindfulness, 4. Concentration, 5. Wisdom,

(6) There are seven Constituents of Enlightenment (35):—

1. Mindfulness, 2. Investigation of the Truth 3. Effort, 4. Rapture, 5. Quietude, 6. Concentration, 7. Equanimity.

(7) There are eight Path-Constituents (36):—

1. Right Understanding, 2. Right Thoughts, 3. Right Speech, 4. Right Action, 5. Right Livelihood, 6. Right Effort, 7. Right Mindfulness, 8. Right Concentration.

Here by the four Foundations of Mindfulness, Right Mindfulness alone is implied. Right Effort is implied by the four Supreme Efforts.

The sevenfold compendium which consists of 37 factors, is composed of these fourteen according to their nature:—Will, Thought, Equanimity, Confidence, Quietude, Rapture, Right Understanding, Aspirations or Thoughts, Effort, the three Abstinences, Right Mindfulness, and Concentration.

The esteemed enumeration of these 37 sublime factors is as follows:—Aspirations, Quietude, Rapture, Equanimity, Will, Thought, the three Abstinences, occur once; Effort nine times; Mindfulness eight times; Concentration four times; Wisdom five times; Confidence twice (37).

All these, save at times Aspirations and Rapture, occur in the Supramundane (Consciousness) and in the mundane (consciousness) too, according to circumstances, in the course of sixfold purity.

Section 4

Notes:—

30. Bodhipakkhiya—Bodhi means Enlightenment or the aspirant for Enlightenment. Pakkhiya, literally, means 'on the side of'.

31. Satipaṭṭhana—sati = mindfulness, awareness, or attentiveness; paṭṭhāna = establishment, application, foundations, bases. These Satipaṭṭhānas are intended to develop both concentration and insight. Each Satipaṭṭhāna serves a specific purpose. Contemplation on these four leads, on one hand, to the development of 'undesirable-

ness' (asubha), painfulness (dukkha), impermanence (anicca), and 'soullessness' (anatta), and, on the other hand, to the eradication of 'desirableness', 'pleasure', 'permanence' and 'substantiality'.

Briefly, the objects of mindfulness may be divided into nāma and rūpa. The first which deals with rūpa—breath—is also regarded as a kind of rūpa. The second and the third deal with different kinds of feelings and thoughts. The fourth deals with both nāma and rūpa. Hence it is very difficult to render the Pāli term, Dhamma, used in this connection, by one English equivalent. It is preferable to retain the Pāli term to avoid any misunderstanding.

For details see the Satipaṭṭhāna Sutta and the commentary.

32. Sammappadhāna (Right exertion)—One mental state—viriya—performs four functions.

33. Iddhipāda—The means of accomplishing one's own end or purpose. Strictly speaking, all these four pertain to the supramundane consciousness. Chanda is the mental state—'wish-to-do'. Viriya refers to the four Supreme Efforts. Citta means the supra-mundane consciousness. Vimaṃsā signifies the mental state of wisdom present in the supramundane consciousness. Only when these four are present in the supramundane consciousness are they termed Iddhipāda.

34. Indriyas and Balas are identical though differ-

ent meanings are attached to them.

35. Sambojjhaṅga—Saṃ = exalted, good; bodhi = enlightenment or one who is striving for enlightenment; aṅga = factor. Here Dhammavicaya means seeing mind and matter as they truly are. It is insight. By passaddhi are meant both cittapassaddhi and kāyapassaddhi mental states. Upekkhā does not mean hedonic indifference but mental equipoise known as tatramajjhattatā. Dhammavicaya, vīriya, and pīti are opposed to thīna-middha (sloth and torpor); passaddhi, samādhi, and upekkhā, to uddhacca (restlessness).

36. Maggaṅgāni—According to the commentaries, here Magga is used in two different senses—namely, 'that which is sought by those who strive for Nibbāna', or 'that which goes by killing the passions' (Nibbānatthikehi maggīyatī'ti vā kilese mārento gacchatī'ti maggo). Evidently this particular definition has been given to differentiate the noble Eightfold Path from an ordinary one.

Strictly speaking, these eight factors connote eight mental states collectively found in the supramundane consciousness that has Nibbāna for its object.

Sammādiṭṭhi is rendered by Right Understanding, Right Views, Right Beliefs, Right Knowledge. Sammādiṭṭhi is explained as the knowledge of the four Noble Truths. In other words, it is the understanding of one's personality as it really is or of things as they truly are. According to Abhi-

dhamma, it is the mental state of wisdom (paññā) that tends to eradicate ignorance (avjjā). It is placed first because all actions should be regulated by wisdom. Right Understanding leads to Right Thoughts.

Sammāsaṅkappa is rendered by Thoughts, Aspirations, Intention, Ideas. According to Abhidhamma it is the mental state of vitakka (application) that directs the mind to Nibbāna, eliminating the evil thoughts of sense-desires (kāma), illwill (vyāpāda), and cruelty (himsā), by cultivating the good thoughts of renunciation (nekkhamma), loving-kindness (avyāpāda), and harmlessness (avihiṃsā).

The first two constituents are grouped in wisdom (paññā).

Right Thoughts lead to Right Speech, Right Action, and Right Livelihood. These three constitute Sīla or Morality.

Sammāvācā signifies abstinence from lying, slandering, harsh speech, and frivolous talk.

Sammākammanta deals with abstinence from killing, stealing, and misconduct.

Sammājiva is twofold. It deals with right livelihood of both Bhikkhus and laymen. The latter are prohibited from trading in arms, slaves, intoxicants, animals for slaughter, and poison.

The three mental states of 'Abstinences' (virati) are implied by these three constituents.

Sammāvāyāma signifies the four Supreme Efforts mentioned above.

Sammāsati denotes the four kinds of Mindfulness mentioned above.

Sammāsamādhi is concentration or the 'one pointedness of the mind'. It is the mental state of 'ekaggatā.'

The last three are included in Samādhi or concentration.

The eight constituents comprise Morality, Concentration, and Wisdom or Insight.

37. Effort (viriya) occurs nine times as follows:—
4 Supreme Efforts, 1 means of Accomplishment, 1 Controlling Factor, 1 Power, 1 Constituent of Enlightenment, 1 Right Effort.

Mindfulness occurs eight times is follows:—
4 Foundations of Mindfulness, 1 Controlling Factor, I Power, 1 Constituent of Enlightenment, 1 Right Mindfulness.

Concentration occurs four times as follows:—
1 Controlling Factor, 1 Power, 1 Constituent of Enlightenment, and I Right Mindfulness.

Wisdom occurs five times as follows:—

1 Means of Accomplishment, 1 Controlling Factor, 1 Power, 1 Constituent of Enlightenment, and 1 Right Understanding.

BODHIPAKKHIYA SAṄGAHA

Diagram XV

No.	Factor		Count	4 Sati-paṭṭhāna	4 Sammap-padhāna	4 Iddhipāda	5 Indriya	5 Bala	7 Bojjhaṅga	8 Maggaṅga
1.	Viriya	→	9		—(4)	—	—	—	—	—
2.	Sati	→	8	—(4)			—	—	—	—
3.	Paññā	→	5			—	—	—	—	—
4.	Samādhi	→	4				—	—	—	—
5.	Saddhā	→	2				—	—		
6.	Saṅkappa	→	1							—
7.	Passaddhi	→	1						—	
8.	Pīti	→	1						—	
9.	Upekkhā	→	1						—	
10.	Chanda	→	1			—				
11.	Citta	→	1			—				
12.	Sammāvācā	} Virati →	1							—
13.	Sammākammanta	} Virati	1							—
14.	Sammājīva	} Virati →	1							—

Confidence occurs twice as follows:—

1 Controlling Factor, 1 Power.

When the supramundane-consciousness based on the second Jhāna is gained, there is no vitakka. When it is gained based on the fourth and fifth Jhānas, there is no pīti.

These 37 factors are collectively found only in the supramundane consciousness, but in the mundane separately according to the type of consciousness.

Sabbasaṅgaho

§ 5. (i) Sabbasaṅgahe—Pañcakkhandhā-rūpakkhandho, vedanākkhando, saññākkhando, saṅkhārakkhando, viññāṇakkhandho.

(ii) Pañcupādānakkhandhā—rūpūpādānakkhandho, vedanūpādanakkhandho, saññūpādānakkhandho, saṅkhārūpādānakkhando, viññāṇūpādānakkhandho.

(iii) Dvādasāyatanāni—cakkhāyatanaṃ, sotāyatanaṃ ghāṇāyatanaṃ, jivhāyatanaṃ, kāyāyatanaṃ, manāyatanaṃ, rūpāyatanaṃ, saddāyatanaṃ, gandhāyatanaṃ, rasāyatanaṃ, phoṭṭhabbāyatanaṃ, dhammāyatanaṃ.

(iv) Aṭṭhārasadhātuyo—cakkhudhātu, sotadhātu, ghāṇadhātu, jivhādhātu, kāyadhātu, rūpadhātu, saddadhātu, gandhadhātu, rasadhātu, phoṭṭhabbadhātu,

cakkhuviññāṇadhātu, sotaviññāṇadhātu, ghāṇaviññāṇadhātu, jivhāviññāṇadhātu, kāyaviññāṇadhātu, manodhātu, dhammadhātu, manoviññāṇadhātu,

(v) Cattāri ariyasaccāni—dukkhaṃ ariyasaccaṃ, dukkhasamudayo ariyasaccaṃ, dukkhanirodho ariyasaccaṃ, dukkhanirodhagāminīpaṭipadā ariyasaccaṃ.

Ettha pana cetasikā-sukhumarūpa-nibbānavasena ekūnasattati dhammā dhammāyatanadhammadhātū'ti saṅkhaṃ gacchanti. Manāyatanam'eva sattaviññāṇadhātuvasena bhijjati.

1. Rūpañ ca vedanā saññā sesā cetasikā tathā
Viññāṇam'iti pañc'ete pañcakkhandhā'ti bhāsitā.

2. Pañc' upādānakkhandhā'ti tathā tebhumakā matā
Bhedābhāvena nibbānaṃ khandhasaṅgahanissaṭaṃ.

3. Dvārālambanabhedena bhavantāyatanāni ca
Dvārālambataduppannapariyāyena dhātuyo

4. Dukkhaṃ tebhūmakaṃ vaṭṭaṃ taṇhāsamudayo bhave
Nirodho nāma nibbānaṃ maggo lokuttare mato.

5. Maggayuttā phalā c'eva catusaccavinissaṭā
Iti pañcappabhedena pavutto sabbasaṅgaho.

Iti Abhidhammatthasaṅgahe samuccayasaṅgahavibhāgo nāma sattamaparicchedo.

§ 5. A Synthesis of 'the Whole' (38)

In the compendium of 'the whole' there are:—

(i) The Five Aggregates (39);
1. matter, 2. feeling, 3. perception, 4. mental states (40), 5. consciousness.

(ii) The Five Aggregates of Grasping (41):—
1. matter, 2. feeling, 3. perception, 4. mental states, 5. consciousness.

(iii) The Twelve Spheres (42):—
(a) Sense-Organs
1. eye (43), 2. ear, 3. nose, 4. tongue, 5. body, 6. mind (44).

(b) Sense-Objects
7. visible object, 8. sound, 9. odour, 10. taste, 11. tangible object, 12. cognizable object.

(iv) The Eighteen Elements (45):—
1. eye, 2. ear, 3. nose, 4. tongue, 5. body, 6. visible object, 7. sound, 8. odour, 9. taste, 10. tangible object, 11. eye-consciousness, 12. ear-consciousness, 13. nose-consciousness, 14. tongue-conciousness,

15. body-consciousness 16. mind, 17. cognizable object (46), 18. mind-consciousness (47).

(v) The Four Noble Truths (48) :
1. the Noble Truth of Suffering, 2. the Noble Truth of the Cause of Suffering, 3. the Noble Truth of the Cessation of Suffering, 4. the Noble Truth of the Path leading to the Cessation of Suffering.

Herein sixty-nine entities comprising (52) mental states, (16) subtle matter, and Nibbāna are regarded as the sphere of cognizables and the cognizable element. Only the sphere of mind divides itself into seven consciousness-elements.

Summary

Matter, feeling, perception, remaining mental states, and consciousness—these five are called the five Aggregates.

Similarly those that pertain to the three planes are regarded as Five Aggregates of grasping.

As Nibbāna lacks differentiation (such as past, present, future) it is excluded from the category of Aggregates.

Owing to the difference between doors and objects there arise (twelve) sense-spheres. In accordance with doors, objects, and their resultant consciousness arise the elements.

Existence in the three planes is suffering Craving is its cause. Cessation is Nibbāna. Path is regarded as supramundane.

Mental states associated with the Paths and the Fruits are excluded from the four Truths.

Thus the category of the 'whole' has been explained in five ways.

Thus is the seventh chapter of the Compendium of Abhidhamma dealing with the Abhidhamma Categories.

Notes:

38. Category of all such as Aggregates etc.

39. **Khandha** means group, mass, aggregate. The Buddha analyses the so-called being into five groups. All the past, present and future material phenomena are collectively called rūpakkhandha. The other four divisions should be similarly understood.

40. Here the term Saṅkhāra is used in a specific sense. Of the 52 mental states, feeling is one, and perception is another. The remaining 50 mental states are collectively called Saṅkhāra. Mental formations, propensities, tendencies, syntheses do not exactly convey the meaning

of the Pāli term. Even 'volitional activities' is not very appropriate.

'Mental states' is too general, but is not misleading.

41. Upādānakkhandha—They are so called because they form the objects of clinging or grasping. The eight supramundane states of consciousness and mental states found therein and the ten material qualities not born of Kamma are not treated as upādānakkhandha.

42. Āyatana means a field, sphere, basis.

43. Cakkhāyatana means the sensitive part of the eye which responds to visual-stimuli. The four remaining sense-organs should be similarly understood.

44. Manāyatana—There is no special organ for the mind like the physical organs. By mind-sphere is meant the 'adverting consciousness' (manodvārāvajjana) together with the preceding 'arrest Bhavaṅga'—(Bhavaṅgupaccheda). See Chapter 1.

45. Dhātu is that which bears its own characteristic.

46. Dhammadhātu is synonymous with dhammāyatana but differs from Dhammārammaṇa as it does not include citta (consciousness), paññatti (concepts), and pasādarūpa (sensitive material phenomena).

47. Manoviññāṇadhātu—Of the 89 classes of consciousness 76 types of consciousness are regarded as mind-consciousness, excluding the tenfold sense-consciousness (dvipañcaviññāṇa) and the three manodhātu (=two types of receiving-consciousness and sense-door consciousness).

48. Ariyasacca—The Pāli term for truth is sacca which means that which is. Its Saṃskrt equivalent is *satya* which denotes an incontrovertible fact. The Buddha enunciates four such truths which are associated with so-called beings. They are called ariyasaccāni because they were discovered by the Greatest Ariya, the Buddha, who was far removed from passions.

The first truth deals with dukkha which, for need of a better English equivalent, is inappropriately rendered by suffering or sorrow. As a feeling dukkha means that which is difficult to endure. As an abstract truth dukkha is used in the sense of contemptible (*du*) emptiness (*kha*). The world rests on suffering—hence it is contemptible. It is devoid of any reality—hence it is empty or void. Dukkha, therefore, means contemptible void.

The cause of this suffering is craving or attachment (taṇhā) which leads to repeated births. The third Noble Truth is Nibbāna which can be achieved in this life itself by the total eradication of all forms of craving. The fourth Truth is the Noble Eightfold Path or the Middle Way.

Chapter VIII

Paccaya—Saṅgaha—Vibhāgo

§ 1. Yesaṃ saṅkhatadhammānaṃ ye dhammā
paccayā yathā
Taṃ vibhāgam'ih'edāni pavakkhāmi
yathārahaṃ.

§ 2. Paṭiccasamuppādanayo, Paṭṭhānanayo c'āti paccayasaṅgaho duvidho veditabbo.

Tattha tabbhāvabhāvībhāvākāramattopalakkhito paṭiccasamuppādanayo.

Paṭṭhānanayo pana āhaccapaccayaṭṭhitim' ārabbha pavuccati. Ubhayaṃ pana vomissetvā papañcenti ācariyā.

Tattha avijjāpaccayā saṅkhārā, saṅkhāra-paccayā viññāṇaṃ, viññāṇa-paccayā nāmarūpaṃ, nāmarūpa-paccayā saḷāyatanaṃ, saḷāyatana-paccayā phasso, phassa-paccayā vedanā, vedanā-paccayā taṇhā, taṇhā-paccayā upādānaṃ, upādāna-paccayā bhavo, bhava-paccayā jāti, jāti-paccayā jarā — marana — soka — parideva-dukkha-domanass' upāyāsā sambhavanti. Evam' etassa kevalassa dukkhakkhandhassa samudayo hotī' ti ayam' ettha paṭiccasamuppādanayo.

Tattha tayo addhā; dvādasaṅgāni; vīsatākārā; tisandhi; catusaṅkhepo; tīṇi vaṭṭāni; dve mūlāni ca veditabbāni.

Kathaṃ? avijjā, saṅkhārā atīto addhā; jāti, jarā, maraṇaṃ anāgato addhā; majjhe aṭṭha paccuppanno addhā’ ti tayo addhā.

Avijjā, saṅkhārā, viññāṇaṃ, nāmarūpaṃ, saḷāyatanaṃ, phasso, vedanā, taṇhā, upādānaṃ, bhavo, jāti, jarā-maraṇan’ti dvādasaṅgāni. Sokādivacanaṃ pan’ ettha nissandaphalanidassanaṃ.

Avijjāsaṅkhāraggahaṇena pan’ettha taṇhūpādāna-bhavā pi gahitā bhavanti. Tathā taṇh’ ūpādānabhavag-gahaṇena ca avijjāsaṅkhārā, jātijarāmaraṇaggahaṇena ca viññāṇādiphalapañcakam’eva gahitanti katvā,

Atīte hetavo pañca idāni phalapañcakaṃ
Idāni hetavo pañca āyatiṃ phalapañcakanti

Vīsatākārā, tisandhi, catusaṅkhepā ca bhavanti.

Avijjā taṇhūpādānā ca kilesavaṭṭaṃ; kammabhava-saṅkhāto bhav’ekadeso; saṅkhārā ca kammavaṭṭaṃ; upapattibhavasaṅkhāto bhav’ ekadeso; avasesā ca vipākavaṭṭanti tīṇi vaṭṭāni.

Avijjātaṇhāvasena dve mūlāni ca veditabbāni.

1. Tesam’ eva ca mūlānaṃ nirodhena nirujjhati
   Jārāmaraṇamucchāya pīḷitānam’ abhiṇhaso
   Āsavānaṃ samuppādā avijjā ca pavattati.

2. Vaṭṭam’ābandham’ iccevaṃ tebhūmakam’ anādikaṃ
   Paṭiccasamuppādo’ti paṭṭhapesi mahāmuni.

Chapter 8

The Compendium of Relations

Introductory

§ 1. I shall now explain here, in a fitting manner, how causal states act as relations to the conditioned states (1).

§ 2. The compendium of relations is twofold:—

A. The Law of Dependent Arising (2), and
B. The Law of Causal Relations. (3)

Of these, the law of Dependent Arising is marked by the simple happening of a state dependent on its antecedent state (4).

The Law of Causal Relations is said with reference to the existence of conditions that relate to one another.

Teachers explain them by mixing both methods.

The Law of Dependent Arising

Therein:—

Dependent on Ignorance (5) arise Conditioning Activities (6).
Dependent on Conditioning Activities arises (Rebirth) Consciousness (7).
Dependent on (Rebirth) Consciousness arise Mind and Matter (8).
Dependent on Mind and Matter arise the six (Sense) Bases (9).

Dependent on the six (Sense) Bases arises
Contact (10).
Dependent on Contact arises Feeling (11).
Dependent on Feeling arises Craving (12).
Dependent on Craving arises Grasping (13).
Dependent on Grasping arises Action or Becoming (14).
Dependent on Action arises Birth (15).
Dependent on Birth arise Decay, Death, Sorrow,
Lamentation, Pain, Grief, and Despair.
Thus arises the whole mass of suffering.

Herein this is the Law of the Dependent Arising.

It should be understood that there are three periods, twelve factors, twenty modes, three connections, four divisions, three rounds, and two roots.

How?

Ignorance and Conditioning Activities belong to the past; Birth, Decay, Death belong to the future; the intermediate eight to the present. Thus there are three periods.

Ignorance, (moral and immoral) Activities, (Rebirth) Consciousness, Mind and Matter, Six Sense Bases, Contact, Feeling, Craving, Grasping, Action, Birth, Decay and Death are the twelve factors. The terms Sorrow and so on are shown as incidental consequence (of Birth).

Here, by taking ignorance and activities, craving, grasping, and action are also taken. Likewise, by taking craving, grasping, and action, ignorance and activities are also taken. By taking birth, decay and death, the five

effects with consciousness and so on are taken also. Thus there are:—

Five causes pertaining to the past, and five effects to the present; five causes pertaining to the present, and five effects to the future.

There are twenty modes, three connections and four divisions.

The three Rounds—

1. Ignorance, craving, and grasping belong to the Round of Passions;

2. One part of becoming (bhava) known as action and (moral and immoral) activities belong to the Round of Kamma.

3. One part of becoming known as renewed existence (uppity bhava) and the rest belong to the Round of Effects.

Ignorance and craving should be understood as the two roots. (16).[133]

Summary

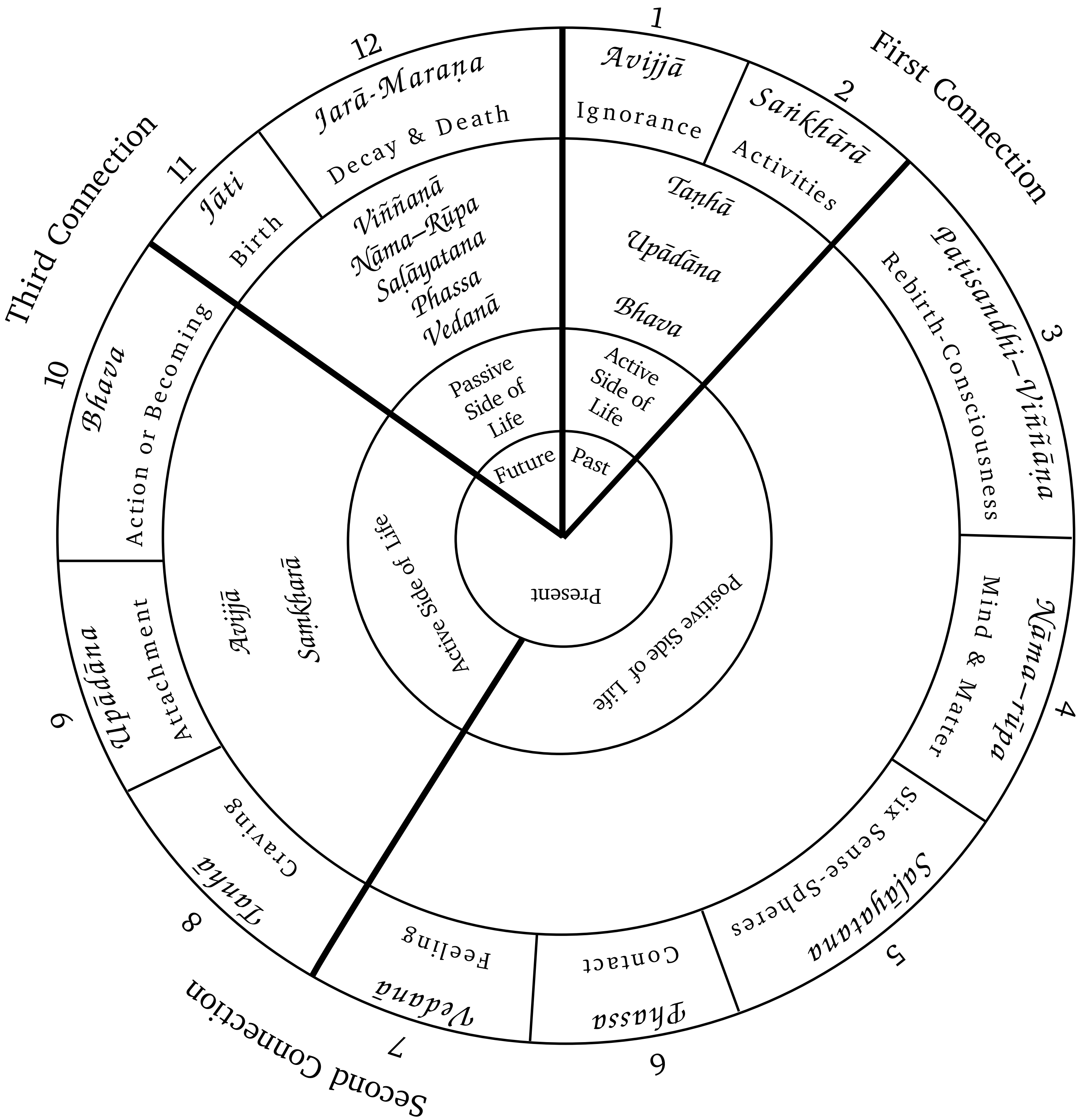
By the destruction of these roots does the Round cease.

The ignorance, originating from defilements (17), increases in the constantly oppressed who faint by decay and death.

The Great Sage has thus expounded this entangled, beginningless existence in the triple sphere as the 'Law of Dependent Arising.'

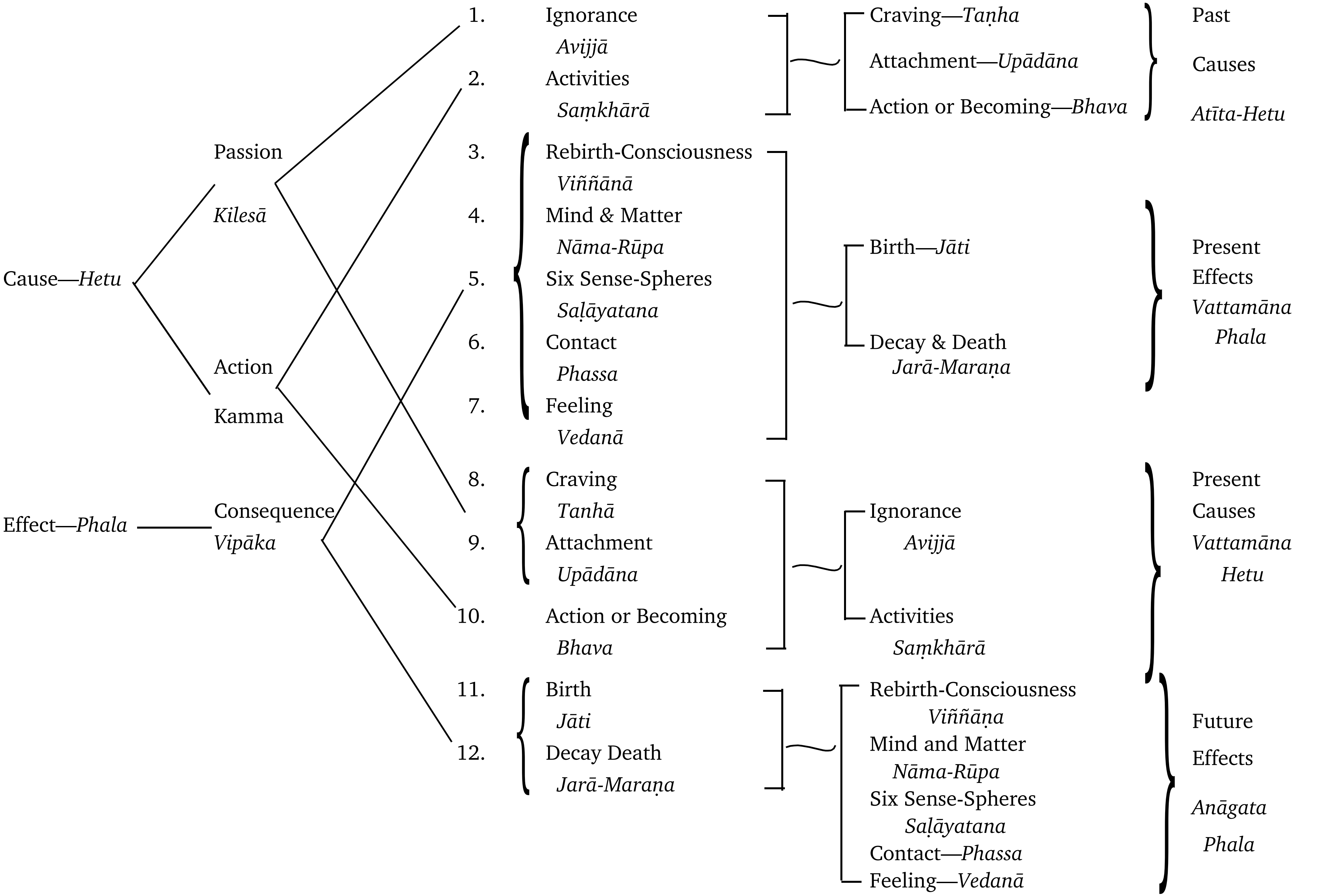
133. See diagrams XVI, p. 401 and XVII, p. 402.

The Wheel of Life



Paticca Samuppāda

Diagram XVII



Notes:—

Section 1

1. Saṅkhatadhammānaṃ—To the conditioned nāma and rūpa described in the previous chapters.

Section 2

2. Paṭiccasamuppāda[134]**—**Paṭicca—because of, on account of; samuppāda = arising, origination. Although the literal meaning of the term is 'arising because of' or dependent arising or origination, it is applied to the whole causal formula which consists of twelve interdependent causes and effects, technically called paccaya and paccayuppanna.

> S. Z. Aung renders Paṭiccasamuppādanaya by 'The Law of happening by way of cause'.
>
> In this chapter the Law of Dependent Arising is not mixed up with the Paṭṭhānanaya as in the *Visuddhimagga*.

3. Paṭṭhānanaya—According to the Ceylon Commentary here the prefix 'pa' means, 'various' (nānappakāra). Ledi Sayadaw says 'principal' (padhāna). Ṭhāna (lit. station) signifies 'cause' (paccaya) which is paraphrased by 'upakārakadhamma' — aiding or supportive conditions. These various or principal causes

134. For details see "*The Buddha and His Teachings*" pp. 418–431.

are decribed in detail in the Paṭṭhānapakaraṇa, the seventh book of the Abhidhamma-Piṭaka. The system expounded in this treatise is called Paṭṭhānanaya.

The difference between the two nayas should be understood as follows:

i. Because of A arises B. Because of B arises C. When there is no A there is no B. When there is do B there is no C. In other words 'this being so, that is; this not being so, that is not' (imasmiṃ sati, idaṃ hoti; imasmiṃ asati, idaṃ na hoti). This is the Paṭiccasamuppādanaya.

ii. When we say that A is related to B in thc way of co-existence', 'interdependence' we get an illustration of Paṭṭhānanaya.

See Journal of the Pāli Text Society, 1915–1916, pp. 21–53.

4. **Tabbhāvabhāvibhāvākāramatta**; bhāvākāramatta = the simple happening of a state; tabbhāvabhāvī = dependent on its antecedent state.

5. **Avijjā**, lit., not-knowingness, i.e., of the four Noble Truths. It is also explained as 'that which causes beings to run in the endless Saṃsāra' (antavirahite saṃsāre satte javāpeti). 'Whereby the fruit is produced' is termed 'paccaya', which is the cause. When ignorance is destroyed and turned into knowingness, all causality is shattered as in the case of Buddhas and Arahants.

6. **Saṅkhāra—**This is a multisignificant term which should be understood according to the context. Here the term signifies immoral (akusala), moral (kusala), and unshakable (āneñjā) volitions (cetanā) which constitute Kamma that produces rebirth. The first embraces all volitions in the 12 types of immoral consciousness; the second, all volitions in the 8 types of Beautiful (kusala) consciousness and the 5 types of kusala Rūpajhāna consciousness; the third, all volitions in the 4 types of kusala Arūpajhānas. There is no proper English equivalent which gives the exact connotation of this Pāli term. Saṅkhāra, as one of the five aggregates, implies the 50 mental states excluding feeling and perception.

The volitions of the four supramundane Path consciousness (lokuttaramaggacitta) are not regarded as saṅkhārā because they tend to eradicate ignorance. Wisdom (paññā) is predominant in supramundane types of consciousness while volition (cetanā) is predominant in the mundane types of consciousness.

Ignorance is predominant in immoral activities, while it is latent in moral activities. Hence both moral and immoral actions are regarded as caused by ignorance.

7. **Viññāṇa—**strictly denotes the 19 types of rebirth-consciousness (paṭisandhi viññāṇa) described in chapter V. All the 32 types of resultant consciousness (vipākacitta), experienced during lifetime, are also implied by the term.

The foetus in the mother's womb is formed by the combination of this relinking consciousness with the sperm and ovum cells of the parents. In this consciousness are latent all the past impressions, characteristics and tendencies of that particular individual life-flux.

This relinking-consciousness is regarded as "radiant" (pabhassara) as it is either devoid of immoral roots of lust, hatred and delusion (as in the case of 'rootless resultants—ahetukavipāka), or accompanied by moral roots (as in the case of 'resultants with roots').

8. Nāmarūpa—This compound should be understood as nāma alone, rūpa alone, and nāmarūpa together. In the case of arūpa planes there arises only mind; in the case of mindless (asañña) planes, only matter; in the case of kāma and rūpa planes both mind and matter.

By nāma are here meant the three aggregates—feeling (vedanā), perception (saññā) and saṅkhāra—that arise simultaneous with rebirth-consciousness. By rūpa are meant the three decads[135] kāya, bhāva,

135. The body decad (*kāyadasaka*) is composed of the four elements—namely, i. the element of extension (*paṭhavi*) ii. the the element of cohesion (*āpo*), iii. the element of heat (*tejo*), iv. the element of motion (*vāyo*); its four derivatives (*upādārūpa*)—namely, v. colour (*vaṇṇa*) vi. odour (*gandha*), vii. taste (*rasa*), viii. nutritive essence (*ojā*), ix. vitality (*jīvitindriya*), and x. body (*kaya*).

Sex-decad (*bhāvadasaka*) and base-decad (*vatthudasaka*) also consist of the first nine and sex and seat of consciousness respectively.

From this it is evident that sex is determined by past Kamma at the very conception of the being.

Here *kāya* means the sensitive part of the body. Sex is not developed at the moment of conception but the potentiality is latent. Neither the heart nor the brain, the supposed seat of consciousness, is developed but the potentiality of the seat is latent.

vatthu—that also arise simultaneous with rebirth-consciousness, conditioned by past kamma. The second and third factors pertain to the past and present. The third and fourth factors, on the contrary, are contemporaneous.

9. **Saḷāyatana—**During the embryonic period the six sense-bases gradually evolve from the psycho-physical phenomena in which are latent infinite potentialities. The insignificant, infinitesimally small speck now develops into a complex six senses-machine which now operates almost mechanically without any agent like a soul to act as the operator. The six sense bases are eye, ear, nose, tongue, body, and mind. The first five refer to the sensitive organs that evolve by degrees. Mind-base has already been explained.

10. **Phassa—**See Chapters 1 and 2.

11. **Vedanā—**Ibid.

12. **Taṇhā** (Craving) is threefold, namely—craving for sensual pleasures (kāmataṇhā), craving for sensual pleasures associated with the view of eternalism (bhavataṇhā) i. e., enjoying pleasures thinking that they are imperishable, and craving for sensual pleasures associated with the view of nihilism (vibhavataṇha) i. e., enjoying pleasures thinking that everything perishes after death. The last is the materialistic point of view.

Bhavataṇhā and Vibhavataṇhā are also interpreted as attachment to Rūpa and Arūpa Planes respectively. Usually these two terms are rendered by craving for existence and non-existence.

There are six kinds of craving corresponding to the six sense-objects such as form, sound, and so on. They become 12 when they are treated as internal and external. They are reckoned as 36 when past, present and future are taken into consideration. When multiplied by the foregoing three kinds of craving they amount to 108.

13. **Upādāna**, derived from upa + ā + √ dā, to give, is intensive craving or firm grasping. Taṇhā is like groping in the dark to steal an object. Upādāna corresponds to the actual stealing. Grasping results with attachment and error. It gives rise to the false notions of 'I' and "mine".

14. **Bhava**, lit., becoming, is explained as both moral and immoral action which constitute Kamma (kammabhava)—active process of becoming—and the different planes of existence (upapattibhava)—passive process of becoming. The only difference between Saṅkhāra and Kammabhava is that the former pertains to the past and the latter to the present. It is only the (kamma) bhava that conditions the future birth.

15. **Jāti**, strictly speaking, is the arising of the aggregates (khandhānaṃ pātubhāvo).

16. Ignorance is shown as the past cause that conditions the present, and Craving as the present cause that conditions the future.

17. **Āsavas** or Defilements, latent in all worldlings, are cited as the cause of ignorance.

(Paṭṭhānanayo)

§ 3. (1) Hetupaccayo, (2) ārammaṇapaccayo, (3) adhipatipaccayo, (4) anantarapaccayo, (5) samanantarapaccayo, (6) sahajātapaccayo, (7) aññamaññapaccayo, (8) nissayapaccayo, (9) upanissayapaccayo, (10) purejātapaccayo, (11) pacchājātapaccayo, (12) āsevanapaccayo, (13) kammapaccayo, (14) vipākapaccayo, (15) āhārapaccayo, (16) indriyapaccayo, (17) jhānapaccayo, (18) maggapaccayo, (19) sampayuttapaccayo, (20) vippayuttapaccayo, (21) atthipaccayo, (22) natthipaccayo, (23) vigatapaccayo, (24) avigatapaccayo'ti ayam'ettha paṭṭhānanayo.

i. Chadhā nāmantu nāmassa pañcadhā nāmarūpinaṃ
Ekadhā puna rūpassa rūpaṃ nāmassa c'ekadhā,

ii. Paññattināmarūpāni nāmassa duvidhā dvayaṃ
Dvayassa navadhā c'āti chabbidhā paccayā kathaṃ.

A. Anantaraniruddhā cittacetasikā dhammā paccuppannānaṃ citta cetasikānaṃ anantara samanantaranatthivigatavasena; purimāni javanāni pacchimānaṃ javanānaṃ

āsevanavasena; sahajātā cittacetasikā dhammā aññamaññaṃ sampayuttavasenā'ti chadhā nāmaṃ nāmassa paccayo hoti.

B. Hetujhānaṅgamaggaṅgāni sahajātānaṃ nāmarūpānaṃ hetādivasena; sahajāta cetanā sahajātānaṃ nāmarūpānaṃ; nānakkhaṇikā cetanā kammābhinibbattānaṃ nāmarūpānaṃ kammavasena; vipākakkhandhā aññamaññaṃ saha jātānaṃ rūpānaṃ vipākavasen'āti ca pañcadhā nāmaṃ nāmārupānaṃ paccayo hoti.

C. Pacchājātā cittacetasikā dhammā purejātassa imassa kāyassa pacchājātavasen'āti ekadhā va nāmaṃ rūpassa paccayo hoti.

D. Chavatthūni pavattiyaṃ sattannaṃ viññānadhātūnaṃ; pañcālambanāni ca pañcaviññāṇavīthiyā purejātavasen'āti ekadhā va rūpaṃ nāmassa paccayo hoti.

E. Ārammaṇavasena upanissyavasenā'ti ca duvidhā paññattināmarūpāni nāmass' eva paccayā honti.

Tattha rūpādivasena chabbidhaṃ hoti ārammaṇaṃ.

Upanissayo pana tividho hoti—ārammaṇūpanissayo, anantarūpanissayo, pakatūpanissayo c'āti. Tatth'ālambanam' eva garukataṃ ārammaṇūpanissayo. Anantaraniruddhā cittacetasikā dhammā anantarūpanissayo. Rāgādayo pana dhammā saddhādayo ca sukhaṃ dukkhaṃ puggalo bhojanaṃ utu senāsanañ ca yathārahaṃ ajjhattaṃ ca bahiddhā ca kusalādidhammānaṃ kammaṃ vipākanti ca bahudhā hoti pakatūpanissayo.

F. Adhipati, sahajāta, aññamañña, nissaya, āhāra, indriya, vippayutta, atthi, avigatavasenā'ti yathārahaṃ navadhā nāmarūpāni nāmarūpānaṃ paccayā bhavanti.

Tattha garukatam'ālambanaṃ ālambanādhipativasena nāmānaṃ sahajādhipati catubbidho'pi sahajātavasena sahajātānaṃ nāmarūpānanti ca duvidho hoti adhipatipaccayo.

Cittacetasikā dhammā aññamaññaṃ sahajātarūpānañ ca, mahābhūtā aññamaññaṃ upādārūpānañ ca, paṭisandhikkhaṇe vatthuvipākā aññamaññanti ca tividho hoti sahajātapaccayo.

Cittacetasikā dhammā aññamaññaṃ, mahābhūtā aññamaññaṃ paṭisandhikkhaṇe vatthuvipākā aññamaññanti ca tividho hoti aññamaññapaccayo.

Cittacetasikā dhammā aññamaññaṃ sahajātarūpānañ ca mahābhūtā aññamaññaṃ upādārūpānañ ca, chavatthūni sattannaṃ viññāṇadhātūnanti ca tividho hoti nissayapaccayo.

Kabaḷīkāro āhāro imassa kāyassa, arūpino āhārā sahājātānaṃ nāmarūpānan'ti ca duvidho hoti āhārapaccayo.

Pañcappasādā pañcannaṃ viññāṇānaṃ, rūpajīvitindriyaṃ upādinnarūpānaṃ, arūpino indriyā sahajātānaṃ nāmarūpānanti ca tividho hoti indriyapaccayo.

Okkantikkhaṇe vatthuvipākānaṃ, cittacetasikā dhammā sahajātarūpānaṃ sahajātavasena, pacchājātā cittacetasikā dhammā purejātassa imassa kāyassa pacchājātavasena, cha vatthūni pavattiyaṃ sattannaṃ viññāṇadhātūnaṃ purejātavasenā'ti ca tividho hoti vippayuttapaccayo.

Sahajātaṃ purejātaṃ pacchājātaṃ ca sabbathā
Kabaḷīkāro āhāro rūpajīvitamiccayanti.

Pañcavidho hoti atthipaccayo avigatapaccayo.

Ārammaṇūpanissayakamma atthipaccayesu ca sabbe'pi paccayā samodhānaṃ gacchanti.

Sahajātarūpanti pan'ettha sabbatthā'pi pavatte cittasamuṭṭhānānaṃ paṭisandhiyaṃ kaṭattārūpānañ ca vasena duvidho hoti veditabbaṃ.

Iti tekālikā dhammā kālamuttā ca sambhavā
Ajjhattañ ca bahiddhā ca saṅkhatāsaṅkhatā tathā

Paññattināmarūpānaṃ vasena tividhā ṭhitā
Paccayā nāma paṭṭhāne catuvīsati sabbathā'ti.

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§ 3. The Law of Causal Relations

The following are the causal relations:—

1. *Root* (18) . .. . *condition*
2. *Object* (19) . .. . "
3. *Predominance* (20) . .. . "
4. *Contiguity* (21) . .. . "
5. *Immediacy* (21) . .. . "
6. *Co-nascence* (22) . .. . "
7. *Mutuality* (*or Reciprocity*) (23) . .. "
8. *Dependence* (24) . .. . "
9. *Powerful Dependence* (*or Sufficing*) (24) "

10.	*Pre-nascence* (*or Antecedence*) (25).	*condition*
11.	*Post-nascence* (*or Post Occurrence*) (26)	"
12.	*Repetition* (*or Habitual Recurrence*) (27)	"
13.	*Kamma* (28)	"
14.	*Effect* (29)	"
15.	*Nutriment* (30)	"
16.	*Control* (31)	"
17.	*Jhāna* (32)	"
18.	*Path* (33)	"
19.	*Association* (34)	"
20.	*Dissociation* (35)	"
21.	*Presence* (36)	"
22.	*Absence* (37)	"
23.	*Separation* (38)	"
24.	*Non-separation* (38)	"

Herein this is the law of causal relations.

Section 2

The Law of Causal Relations

In six ways mind is related to mind. In five ways mind is related to mind and matter. Again mind is related in one way to matter, and matter in one way to mind. In two ways concepts, mind and matter are related to mind. In nine ways are the two-mind and matter-related to mind and matter. Thus the relations are sixfold.

Relations of Mind and Matter

How?

A. In six ways mind is related to mind:—

Consciousness and mental states that immediately cease, relate themselves to present consciousness and mental states by way of *contiguity*, *immediacy*, *absence*, and *separation*.

Preceding Javanas are related to the subsequent Javanas by way of *repetition* (or *habitual recurrence*).

Coexisting consciousness and mental states are related to one another by way of *association*.

B. In five ways mind is related to mind and matter:—

Root, *Jhāna* and *Path* factors are related to coexisting mind and matter by way of *root* etc.

Coexisting volition is related to coexisting mind and matter and asynchronous volition to mind and matter born of kamma by way of *kamma*.

The (mental) aggregates of effect are related to one another and coexistent matter by way of *effect*.

C. Only in one way is mind related to matter:—

Subsequent consciousness and mental states are related to this preceding (material) body by way of *post-occurrence*.

D. Only in one way is matter related to mind:—

The six bases during life are related to the seven ele-

ments of cognition, and the five objects to the five processes of sense-cognition by way of *antecedence*.

E. In two ways are concepts, mind and matter related to mind—namely, by way of *object* and *powerful dependence*.

Therein object is sixfold as form etc. But *powerful dependence* is threefold—namely, powerful dependence as *object*, powerful dependence as *contiguity*, and powerful dependence as *intrinsic nature*.

Of them the object itself when it becomes prominent serves as a *powerful dependence*. Consciousness and mental states that immediately cease act as the *powerful dependence of proximity*. The *powerful dependence of intrinsic nature* is of several kinds:—states of lust etc. states of confidence etc., pleasure, pain, individual, food, season, lodging—conditions, internal and external, as the case may be, are related to moral states etc. Kamma, too, is similarly related to its effects.

F. Mind and matter are related to mind and matter in nine ways according to circumstances—namely, by way of *predominance*, *co-nascence*, *reciprocity*, *dependence*, *nutriment*, *control*, *dissociation*, *presence*, and *non-separation*.

Therein relation of *predominance* is twofold:—

i. The object to which weight is attached is related to states of mind by way of objective *predominance*.

ii. The fourfold coexisting *predominance* is related to coexisting mind and matter by way of *co-nascence*.

The relation of *co-nascence* is threefold:—conscious-

ness and mental states are related to one another and to the coexisting material states; the four Great Essentials, mutually to the derived material qualities; bases and the resultant consciousness, at the moment of rebirth, to one another.

The relation of *reciprocity* is threefold:—consciousness and mental states are related to one another; the four Great Essentials, to one another; bases and the resultant consciousness at the moment of rebirth, to one another.

The relation of dependence is threefold:—consciousness and mental states are related to one another and coexisting matter; the four chief elements, to one another and derived material qualities; and six bases, to the seven cognitive elements.

The relation of *nutriment* is twofold:—edible food is related to this body; and immaterial nutriment, to the coexisting mind and matter.

The relation of *control* is threefold:—the five sensitive organs are related to the five kinds of cognition; the controlling power of material vitality, to the material qualities that have been grasped at; the immaterial controlling factors, to the coexistent mind and matter.

The law of dissociation is threefold:—at the moment of conception the basis of mind is related to the effects (of kamma), and consciousness and mental states, to coexistent mind and matter by way of *coexistence*;, the subsequent consciousness and mental states, to this antecedent body by way of *post-occurrence*; the six bases, in the course of

life, to the seven cognitive elements by way of *antecedence*.

The five kinds of relations—*coexistence*, *antecedence*, *post-occurrence*, *edible food*, and material life—are, in every way, the relation of *presence* and that of *non-separation*.

All relations are included in the relations of *object*, *powerful dependence*, *Kamma* and *presence*.

Herein coexisting material qualities should be understood as twofold:—throughout the course of life they should be understood as those born of mind, and at rebirth as those born of kamma.

Summary

Thus the relative conditions pertaining to the three periods of time and timeless, internal and external, conditioned and non-conditioned, are threefold by way of concept, mind and matter.

In all the relations in Paṭṭhāna are twenty-four.

Section 3

18. Hetu-paccaya—Here paccaya presents some difficulty. It is defined as that by means of which an effect comes to be. In other words it is the cause. Furthermore, it is explained as a 'serviceable or supportive factor' (upakārako dhammo). Hetu is defined as 'that by which an effect is established.' It is used in the sense of 'root' (mūlaṭṭhena). Like the roots of a tree are hetu;

like water and manure that aid its growth are paccaya. In the Abhidhamma these two cognate terms are used in two different senses. In the Suttas, however, they are invariably employed as synoymous terms, without any distinction, as, for example, ko hetu, ko paccayo—what is the reason? what is the cause?

In the Paṭṭhāna 24 such paccayas are enumerated, and hetu is one of them. Hetupaccaya is explained as 'hetu itself is a paccaya' or 'as hetu it becomes a paccaya.' It is interpreted as a supportive or serviceable factor in the sense of root (mūlaṭṭthena upakārako dhammo). The causal relation by way of 'root' may be suggested as the closest rendering. (See *Compendium*, p. 279; Journal of the Pāli Text Society, 1915–1916, pp. 29–53.

'Roots' are purely mental. They are the six moral and immoral roots. See Chapter 1.

19. **Ārammaṇa—**or Ālambana—The former is derived from ā + √ ram, to delight in; the latter from ā + √ lamb, to hang upon. Things on which the subject delights in or hangs upon are 'objects'. There are six classes of objects. A form, for instance, acts as a causal relation to visual-consciousness by way of an 'object'. It should be stated that there is nothing mundane or supramundane that does not become an object for mind.

20. **Adhipati—Lit.**, mastery or lordship over one's own.

One of the four dominant factors—-namely, wish, thought, effort and reasoning—may, at one time, causally relate itself to coexistent mental states and material phenomena by way of predominance.

"Whenever such phenomena as consciousness and mental states arise by giving predominance to one of these four factors, then this phenomenon is to the other phenomenon a condition by way of predominance." (Paṭṭhāna).

21. **Anantara** and **Samanantara—**In meaning there is no difference between the two terms. They differ only in etymology. According to Buddhist philosophy one thought-moment perishes immediately giving birth to another. The succeeding thought-moment inherits all the potentialities of its immediate predecessor. The perishing preceding states causally relate themselves to immediately following states by way of contiguity and immediacy.

22. **Sahajāta—**The causal relation by way of co-nascence, as, for instance, the four mental aggregates, the different mental states that simultaneously arise in a particular type of consciousness, the four Great Essentials that arise together, the appearance of the three 'decads' at the moment of conception, etc. In the Paṭicca-samuppāda it may be mentioned that both contact and feeling which appear as causes and effect are co-nascent.

A mental state may be co-nascent with a mental state, a mental with a physical, a physical with a physical, and a physical with a mental.

23. **Aññamañña—**Just as the legs of a tripod are reciprocally helpful, even so mental or physical state or states may be causally related by way of reciprocity (or mutuality). Causal relations of co-nascence and reciprocity should be differentiated. They are not identical. For instance, mind-born material phenomena are not reciprocally related to the coexisting mind, nor are the material derivatives to the coexisting Great Essentials. As a rule, mind and matter are reciprocally related.

24. **Nissaya** and **Upanissaya—**derived from upa + ni + $\sqrt{}$ si, to lie. Upa is an intensive prefix. As trees depend on the ground for their support, and as pictures depend on a canvas on which they are painted, so is the causal relation of dependence. Upanissaya is defined as a stronger species of Nissaya. It is compared to the rains on which depend the growth of trees. S. Z. Aung renders upasnissaya by 'sufficing condition'. For instance, one of the five heinous crimes such as matricide, parricide and so on will serve as an upanissaya to effect a birth in a woeful state. Good environments, early education, etc. will serve as a causal relation by way of 'dependence' (nissaya) for the acquisition of health, wealth and

knowledge in later life. Just as good actions become upanissaya for future good deeds, even so they may become upanissaya for evil too as, for instance, spiritual pride. See Ledi Sayadaw's learned article on this subject in P. T. S. Journal, 1916, pp. 49–53.

25. **Purejāta—**lit., born before or that which pre-exists. The six physical bases and six sensual objects are regarded as pre-existent. The pre-existent things are regarded as causal relations only when they continue to exist in the present and not by mere antecedence. Priority is not a good rendering.

26. **Pacehājāta—**Of the 89 types of consciousness, 85 types, excluding the four Arūpa resultants, and the 52 mental states are causally related to the antecedent physical body by way of post-occurrence.

27. **Āsevana—**Repeated practice, as a rule, leads to proficiency. This applies to both good and evil things. By repetition one acquires a certain amount of skill in any particular thing. Āsevana denotes this repeated practice. In javana process the second thought-moment is causally related to the first, the third to the second, the fourth to the third, by way of recurrence. This is the reason why the fourth javana thought-moment is considered very powerful.

28. **Kamma** means the volition that plays the most important part in moral and immoral thoughts,

words, and deeds. This volition, technically known as Kamma, is causally related to the Kamma-born material phenomena etc. As a seed to a tree so is Kamma causally related to its inevitable results.

29. **Vipāka—**Like a cool breeze that pacifies a person seated under the cool shade of a tree, even so mental states of resultant types of consciousness are causally related to coexistent mental states and material phenomena by way of 'effect' due to their effortless peaceful nature.

30. **Āhāra—**Just as material food sustains the physical body, even so mental foods sustain mental states. Edible food is causally related to the body by way of nutriment or food; so are mental contacts or impressions (phassa) to feelings, volitions or moral and immoral actions (manosañcetanā) to rebirth-consciousness (paṭisandhi viññāṇa), and rebirth-consciousness (viññāṇa) to mind and matter.

31. **Indriya—**The controlling factors enumerated in chapter VII become causally related to the coexistent mental states and material phenomena because they exercise control in their respective spheres. For instance, confidence controls its co-adjuncts in religious convictions; psychic and physical life, in vivifying mind and matter; mindfulness, in contemplative exercise; feelings, in grief and happiness, etc.

32. Jhāna—The seven jhāna factors of (1) initial application, (2), sustained application, (3) rapture, (4) happiness, (5) equanimity, (6) displeasure and (7) one-pointedness are causally related to one another and other concomitants by way of close perception and contemplation. For instance, the initial application (vitakka) is causally related to its concomitants in directing them towards the desired object. See Chapter 1.

1, 2, 3, 4, 7 are found in two classes of consciousness rooted in attachment; 1, 2, 6, 7, in hateful consciousness; 1, 2, 5, 7, in deluded consciousness.

33. Magga—means a way or road. One way leads to woeful states; the other, to states of bliss. The vehicles that convey travellers to the former are the evil 'Path-Constituents' of wrong views, wrong application, wrong effort, and wrong one-pointedness. The vehicles that ply on the latter way are right understanding, right aspirations, right speech, right action, right livelihood, right effort, right mindfulness, and right one-pointedness. These path factors are causally related to both mind and body, leading downwards in the case of bad ones, and leading away from existence (niyyāna) in the case of good ones.

34. Sampayutta—Though possessing distinct characteristics from an ultimate standpoint yet, as certain mental states arise together, perish together, have one identical object and one identical base, they are caus-

ally related to one another by way of ‘association’.

35. **Vippayutta** is the opposite of the foregoing. Sweet and bitter tastes may be helpful to each other in being dissimilar. For instance, mind that depends on the heart-basis is causally related to it by way of dissociation because both mind and heart-basis are not mutually bound as water on a lotus leaf.

36. **Atthi** is the causal relation of states that exist in the present to similar states like the causal relation of coexistence. The visibility of objects, for instance, is due to the presence of light.

37. **Natthi—**As with the disappearance of light, darkness spreads, so with the disappearance of the predecessor, the successor appears. Such is the causal relation by way of absence. For instance, the visual consciousness (dassana) is causally related to the immediately following receiving consciousness (sampaṭicchana) by way of absence.

38. **Vigata** and **Avigata** are similar to Natthi and Atthi respectively.

Paññattibhedo

§ 4. Tattha rūpadhammā rūpakkhandho ca cittacetasikāsaṅkhātā cattāro arūpino khandhā nibbānañc’ āti pañcavidham pi arūpanti ca nāman’ ti ca pavuccati.

Tato avasesā paññatti pana paññāpiyattā paññatti, paññāpanato paññattī'ti ca duvidhā hoti.

Kathaṃ? Taṃ taṃ bhūtapariṇāmākāram' upādāya tathā tathā paññattā bhūmipabbatādikā, sasambhārasannivesākāram' upādāya geharathasakaṭādikā, khandhapañcakam' upādāya purisapuggalādikā, candāvattanādikam' upādāya disākālādikā, asamphuṭṭhākāram' upādāya kūpaguhādikā, taṃ taṃ bhūtanimittaṃ bhāvanāvisesañ ca upādāya kasiṇanimittādikā cā'ti ev'mādippabhedā pana paramatthato avijjamānā 'pi atthacchāyākārena cittuppādānamālambanabhūtā taṃ taṃ upādāya upanidhāya kāraṇaṃ katvā tathā tathā parikappiyamānā saṅkhāyati, samaññāyati, voharīyati, paññāpīyatī' ti paññattī'ti pavuccati. Ayaṃ paññatti paññāpiyattā paññatti nāma.

Paññāpanato paññatti pana nāma nāmakammādināmena paridīpitā.

Sā vijjamānapaññatti, avijjamānapaññatti, vijjamānena avijjamāna paññatti, avijjamānena vijjamānapaññatti, vijjamānena vijjamānapaññatti, avijjamānena avijjamānapaññatti, c'āti chabbidhā hoti.

Tattha yadā pana paramatthato vijjamānaṃ rūpavedanādiṃ etāya paññāpenti tad'āyaṃ vijjamānapaññatti. Yadā pana paramatthato avijjamānaṃ bhūmipabbatādiṃ etāya paññāpenti, tad'āyaṃ avijjamānapaññattīti pavuccati. Ubhinnaṃ pana vomissakavasena sesā yathākkamaṃ chalabhiñño itthisaddo cakkhuviññāṇaṃ rājaputto'ti ca veditabbā.

Vacīghosānusārena sotaviññāṇavīthiyā
Pavattānantaruppanna manodvārassa gocarā.

Atthā yassānusārena viññāyanti tato paraṃ
Sāyaṃ paññatti viññeyyā lokasaṅketanimmitā’ti.

Iti Abhidhammatthasaṅgahe Paccayasaṅgahavibhāgo nāma aṭṭhamo paricchedo.

Section 4

Paññatti

§ 4. Therein the material states are just the aggregates of matter.

Consciousness and mental states, which comprise the four immaterial aggregates, and Nibbāna are the five kinds of the immaterial. They are also called ‘name’ (Nāma).

The remainder Paññatti (39), is twofold, insamuch as it is made known, or as it makes known.

How?

There are such terms as ‘land’, ‘mountain’ and the like, so designated on account of the mode of transition of the respective elements; such terms as ‘house’, ‘chariot’, ‘cart’ and the like, so named on account of the mode of formation of materials; such terms as ‘person’ ‘individual’ and the like, so named on account of the five aggregates; such terms as ‘direction’, ‘time,’ and the like, named according to the revolution of the moon and so forth; such terms as

‘well’, ‘cave’ and the like, so named on account of the mode of non-impact and so forth; such terms as Kasiṇa-objects and the like, so named on account of respective elements and different mental culture.

All such different things, though they do not exist in an ultimate sense, become objects of thought in the form of shadows of (ultimate) things.

They are called ‘paññatti’ because they are thought of, reckoned, understood, expressed, and made known on account of, in consideration of, with respect to, this or that mode.

This ‘Paññatti’ is so called because it is made known.

As it makes known it is called ‘paññatti’. It is described as ‘name’, ‘name-made’, etc.

It is sixfold (40):—

1. A real concept, 2. an unreal concept, 3. an unreal concept by means of real concept, 4. a real concept by means of an unreal concept, 5. a real concept by means of a real concept, 6. an unreal concept by means of an unreal concept.

As, for instance, when they make known by a term, such as ‘matter’, ‘feeling’, and so forth that exist in reality, it is called a ‘real concept’.

When they make known by a term, such as ‘land’, ‘mountain’ and so forth that do not exist in reality, it is called an ‘unreal concept.’

The rest should respectively be understood by combining both as, for instance, ‘possessor of sixfold supernormal vision’, ‘woman’s voice’, ‘visual cognition’, ‘king’s son’.

Summary

By following the sound of speech through the process of auditory consciousness and then by means of the concept conceived by mind-door that subsequently arises, are meanings understood.

These concepts should be understood as fashioned by world-convention.

This is the eighth chapter which deals with the Analysis of Causal Relations in the Compendium of Abhidhamma.

Notes:—

39. Paññatti—There are two kinds of Paññatti or concepts—namely, atthapaññatti and nāmapaññatti. The former is made known, that is, the object conveyed by the concept. The latter is that which makes known, that is, the name given to the object.

Land, mountain, etc. are called 'saṇṭhāna-paññatti,' formal concepts, since they correspond to the form of things.

Chariot, village, etc., are called 'samūha-paññatti', collective concepts, since they correspond to a collection or group of things.

East, West, etc. are called 'disā-paññatti', local concepts, since they correspond to locality.

Morning, noon, etc. are called 'kāla-paññatti', time concepts, since they correspond to time.

Well, cave etc. are called 'ākāsa-paññatti', space-concepts, since they correspond to open space.

Visualized image, conceptualised image, etc. are called 'nimitta-paññatti', since they correspond to mental signs gained by mental development.

40. Six kinds of **Paññatti—**

1. Matter, feeling, etc. exist in an ultimate sense.
2. Land, mountain, etc. are terms given to things that do not exist in an ultimate sense.
3. 'Possessor of sixfold supernormal vision'.

   Here the former does not exist in an ultimate sense, but the latter does.
4. Woman's voice. Here the voice exists in an ultimate sense, but not the woman.
5. Eye-consciousness. Here the sensitive eye exists in an ultimate sense, and so does the consciousness dependent on it.
6. King's son. Here neither the son nor the king exists in an ultimate sense.

CHAPTER IX

KAMMATTHĀNA—SAṄGAHA—VIBHĀGO

§ 1. Kammaṭṭhānasaṅgaho

Samathavipassanānaṃ bhāvanānam'ito paraṃ
Kammaṭṭhānaṃ pavakkhāmi duvidham pi yathākkamaṃ.

§ 2. Tattha samathasaṅgahe tāva dasakasiṇāni, dasa asubhā, dasa anussatiyo, catasso appamaññāyo, ekā saññā, ekaṃ vavatthānaṃ, cattāro āruppā c'āti sattavidhena samathakammaṭṭhānasaṅgaho.

Rāgacaritā, dosacaritā, mohacaritā, saddhācaritā, vitakkacaritā, c'āti chabbidhena caritasaṅgaho.

Parikammabhāvanā, upacārabhāvanā, appanābhāvanā c'āti tisso bhāvanā.

Parikammanimittaṃ, uggahanimittaṃ, paṭibhāganimittaṃ c'āti tīni nimittāni ca veditabbāni.

Katham?

Paṭhavīkasiṇaṃ, āpokasiṇaṃ, tejokasiṇaṃ, vāyokasiṇaṃ, nīlakasiṇaṃ, pītakasiṇaṃ, lohitakasiṇaṃ, odātakasiṇaṃ ākāsakasiṇaṃ, ālokakasiṇaṃ c'āti imāni dasa kasiṇāni nāma.

Uddhumātakaṃ, vinīlakaṃ, vipubbakaṃ, vicchiddakaṃ, vikkhāyitakaṃ, vikkhittakaṃ, hatavikkhittakaṃ, lohitakaṃ, puḷavakaṃ, aṭṭhikaṃ c'āti ime dasa asubhā nāma.

Buddhānussati, Dhammānussati, Saṅghānussati, Sīlānussati, Cāgānussati, Devatānussati, Upasamānussati, Maraṇānussati, Kāyagatāsati, Ānāpānasati c'āti imā dasa anussatiyo nāma.

Mettā, Karuṇā, Muditā, Upekkhā c'āti imā catasso appamaññāyo nāma, Brahmavihāro'ti pavuccati.

Āhāre paṭikkūlasaññā ekā saññā nāma.
Catudhātuvavatthānaṃ ekaṃ vavatthānaṃ nāma.

Ākāsānañcāyatanādayo cattāro āruppā nāmā'ti sabbathā pi samathaniddese cattāḷīsa kammaṭṭhānāni bhavanti.

(Sappāyabhedo)

§ 3. Caritāsu pana dasa asubhā kāyagatāsati saṅkhātā koṭṭhāsabhāvanā ca rāgacaritassa sappāyā.

Catasso appamaññāyo nīlādīni ca cattāri kasiṇāni dosacaritassa.

Ānāpānaṃ mohacaritassa vitakkacaritassa ca.

Buddhānussati ādayo cha saddhācaritassa.

Maraṇopasamasaññāvavatthānāni buddhicaritassa.

Sesāni pana sabbāni pi kammaṭṭhānāni sabbesam pi sappāyāni.

Tattha' pi kasinesu puthulaṃ mohacaritassa, khud dakaṃ vitakkacaritassa ca.

Ayam'ettha sappāyabhedo.

(Bhāvanā-bhedo)

§ 4. Bhāvanāsu pana sabbatthā ’pi parikammabhāvanā labbhat’eva.

Buddhānussati ādisu aṭṭhasu saññāvavatthānesu c’āti dasasu kammaṭṭhānesu upacāra bhāvanā’va sampajjati, natthi appanā.

Sesesu pana samatiṃskammaṭṭhānesu appanā bhāvanā’ pi sampajjati.

Tatthā’ pi dasa kasiṇāni ānāpānañ ca pañcakajjhānikāni.

Dasa asubhā kāyagatāsati ca paṭhamajjhānikā.

Mettādayo tayo catukkajjhānikā.

Upekkhā pañcamajjhānikā.

Iti chabbīsati rūpāvacarajjhānikāni kammaṭṭhānāni.

Cattāro pana āruppā arūpajjhānikā.

Ayam’ettha bhāvanābhedo.

(Gocarabhedo)

§ 5. Nimittesu pana parikammanimittaṃ uggahanimittaṃ ca sabbatthā’pi yathārahaṃ pariyāyena labbhant’ eva. Paṭibhāganimittaṃ pana kasiṇāsubhakoṭṭhāsānāpānes’ veva labbhati. Tattha hi paṭibhāganimittam’ārabbha upacārasamādhi appanāsamādhi ca pavattanti. Kathaṃ? Ādikammikassa hi paṭhavimaṇdalādisu nimittam’ ugganhantassa tam’ ālambanaṃ parikammanimittanti pavuccati. Sā ca bhāvanā parikammabhāvanā nāma.

Yadā pana taṃ nimittaṃ cittena samuggahitaṃ hoti, cakkhunā passantass'eva manodvārassa āpāthamāgataṃ' tadā tam' evālambanaṃ uggahanimittaṃ nāma. Sā ca bhāvanā samādhiyati.

Tathā samāhitassa pana tassa tato paraṃ tasmiṃ uggahanimitte parikammasamādhinā bhāvanamanuyuñjantassa yadā tappatibhāgaṃ vatthudhammavimuccitaṃ paññattisaṅkhātaṃ bhāvanāmayam' ālambanaṃ citte sannisinnaṃ samappitaṃ hoti. Tadā taṃ paṭibhāganimittaṃ samuppannanti pavuccati. Tato paṭṭhāya paribandha vippāhānā kāmāvacarasamādhisaṅkhātā upacārabhāvanā nipphannā nāma hoti. Tato paraṃ tam' eva paṭibhāganimittaṃ upacāra samādhinā samāsevantassa rūpāvacarapaṭhamajjhānam' appeti. Tato paraṃ tam' eva paṭhamajjhānaṃ āvajjanaṃ, samāpajjanaṃ, adhiṭṭhānaṃ, vuṭṭhānaṃ, paccavekkhaṇā c'āti imāhi pañcahi vasitāhi vasibhūtaṃ katvā vitakkādikam' oḷārikaṅgaṃ pahānāya vīcarādi sukhumaṅguppattiyā padahanto yathākkamaṃ dutiyajjhānādayo yathāraham' appeti.

Icc'evaṃ paṭhavikasiṇādisu dvāvīsatikammaṭṭhānesu paṭibhāganimittam'upalabbhati. Avasesu pana appamaññā sattapaññattiyaṃ pavattanti.

Ākāsavajjitakasiṇesu pana yaṃ kiñci kasiṇaṃ ugghāṭetvā laddhamākāsaṃ anantavasena parikammaṃ karontassa paṭhamāruppam' appeti. Tam'eva paṭhamāruppaviññāṇaṃ anantavasena parikammaṃ karontassa dutiyāruppam'appeti. Tam'eva paṭhamāruppaviññāṇābhāvaṃ pana natthi kiñci'ti parikammaṃ karontassa

tatiyāruppam'appeti. Tatiyāruppaṃ santam'etaṃ paṇītam' etanti parikammaṃ karontassa catutthāruppam' appeti.

Avasesesu ca dasasu kammaṭṭhānesu Buddhaguṇādikamālambanam' ārabbha parikammaṃ katvā tasmiṃ nimitte sādhukam' uggahite tatth'eva parikammañ ca samādhiyati, upacāro ca sampajjati.

Abhiññāvasena pavattamānaṃ pana rūpāvacarapañcamajjhānaṃ abhiññāpādaka pañcamajjhānā vuṭṭhahitvā adhiṭṭheyyādikam'āvajjitvā parikammaṃ karontassa rūpādist ālambanesu yathāraham' appeti.

Abhiññā ca nāma:—

lddhividhaṃ dibbasotaṃ paracittavijānanā
Pubb: nivāsānussati dibbacakkhū'ti pañcadhā.

Ayam' ettha gocarabhedo.

Niṭṭhito ca samathakammaṭṭhānanayo

Chapter 9

Compendium of Subjects for Mental Culture (1)

Introductory

§ 1. Hereafter I will explain the twofold subjects of mental culture which deals with Calm (2) and Insight (3).

§ 2. Of the two, in the Compendium of Calm, to begin with, the objects of mental culture are sevenfold:—1. the

ten Kasiṇas, 2. the ten Impurities, 3. the ten Reflections, 4. the four Illimitables, 5. the one Perception 6. the one Analysis, 7. the four Arūpa-Jhānas.

The six kinds of temperaments (4):—1. the lustful, 2. the hateful. 3. the unintelligent, or ignorant, 4. the devout, or faithful, 5. the intellectual, or wise, 6. the discursive.

The three stages of Mental Culture:—1. the preliminary (5), 2. the proximate, 3. the concentrative.

The three signs (6):—1. the preliminary, 2. the abstract, 3. the conceptualised.

How?

A. The ten kasiṇas (7) are:—earth, water, fire, air, blue, yellow, red, white, space, and light.

B. The ten Impurities (8) are:—a bloated (corpse) a discoloured (corpse), a festering (corpse), a disjoint corpse, an eaten (corpse), a mangled (corpse), a worm-infested (corpse) and a skeleton.

C. The ten Reflections (9) are:—1. The Reflection on the Buddha, 2. The Reflection on the Doctrine, 3. The Reflection on the Order, 4. The Reflection on morality, 5. The Reflection on generosity, 6. The Reflection on deities, 7. The Reflection on peace, 8. The Reflection on death, 9. Mindfulness regarding breathing. (10)

D. The four Illimitables, also called Sublime States, (II), are:— loving-kindness, compassion, appreciative joy, and equanimity.

E. The one Perception is the feeling of loathsomeness about food (12).

F. The one Analysis is the analysis of the four elements (13).

G. The four Arūpa-Jhānas are the 'Infinity of space' (14) and so forth. In the exposition of 'Calm' there are altogether forty (15) subjects of meditation.

Suitability of Subjects for different Temperaments

§ 3. With respect to temperaments the ten 'Impurities' and 'Mindfulness regarding the body' such as the 32 parts are suitable for those of a lustful temperament (16).

The four 'Illimitables' and the four coloured Kasiṇas are suitable for those of a hateful temperament. (17).

The reflection on 'breathing' is suitable for those of an unintelligent and discursive temperament.

The six reflections on the Buddha and so forth are suitable for those of a devout temperament; reflection on 'death', 'peace', 'perception', and 'analysis', for those of an intellectual temperament; and all the remaining subjects of mental culture, for all.

Of the kasiṇas a wide one is suitable for the unintelligent, and a small one for the discursive.

Herein this is the section on suitability.

Stages of Mental Culture

§ 4. The preliminary stage of mental culture is attainable in all these forty subjects of meditation. In the ten subjects

of mental culture such as the eight Reflections on the Buddha and so forth and the one 'Perception', and the one 'Analysis' (18) only proximate mental culture is attained but not the concentrative stage. In the thirty remaining subjects of mental culture the concentrative stage of mental culture is also attained.

Therein the ten kasiṇas and the 'Breathing' produce five Jhānas; the ten 'Impurities' and 'Mindfulness regarding the body' only the first Jhāna; the first three 'Illimitables' such as loving-kindness, four Jhānas; 'equanimity' (19) the fifth Jhāna.

Thus these twenty-six subjects of mental culture produce Rūpa-Jhānas.

The four 'formless' objects produce the Arūpa-Jhānas.

This is the section on mental culture.

Signs of Mental Culture

§ 5. Of the three signs, the preliminary sign and the abstract sign are generally obtained in every case according to the object. But the conceptualised image is obtained in 'the 'Kasiṇas', 'Impurities', 'Parts of the body', and 'Breathing'.

It is by means of the conceptualised image the proximate one-pointedness and the ecstatic one-pointedness are developed.

How ?

Whatever object, amongst the earth kasiṇas and so

forth, a beginner takes to practise meditation, is called a preliminary sign, and that meditation is preliminary mental culture. When that sign is perceived by the mind and enters the mind-door as if seen by the very (physical) eye, then it is called the abstract sign. That meditation becomes well established.

Likewise, when a counter-image born of meditation, freed from original defects (20), reckoned as a concept, is well established and fixed in the mind of one who is well composed and who, thereafter, practises meditation on the abstract sign by means of preliminary concentration, then it is said that the conceptualised image has arisen.

Rūpa Jhānas

Thereafter 'proximate concentration', free from obstacles, pertaining to the Kāma-sphere, arises. Then he who develops the conceptualised image by means of 'proximate concentration' attains to the first Jhāna of the Rūpa-sphere.

Thenceforth by bringing that very first jhāna under one's sway by means of these five kinds of mastery (21)—namely, reflection, attainment, resolution, emergence, and revision—the striving person, by inhibiting the coarse factors like 'initial application' and so forth, and by developing the subtle factors like 'sustained application' and so forth attains, by degrees, according to circumstances, to the second jhāna and so forth.

Thus with respect to twenty-two subjects of mental

culture such as the earth kasiṇa etc. the conceptualised image is obtained. But in the remaining (eighteen) subjects of mental culture the 'Illimitables' relate to the concept of beings.

Arūpa Jhānas (22)

Now, to one who practises concentration on space abstracted from any kasiṇa excluding the ākāsa kasiṇa, thinking—'this is infinite'—there arises the first Arūpa Jhāna. To one who practises concentration on that very first Arūpa Jhāna, thinking that 'it is infinite', there arises the second Arūpa Jhāna. To one who practises concentration on the non-existence of the first Arūpa-consciousness, thinking 'there is naught whatever'—there arises the third Arūpa Jhāna. To him who practises concentration on the third Arūpa-consciousness, thinking—it is calm, it is sublime', there arises the fourth Arūpa Jhāna.

In the remaining ten subjects of mental culture when concentration is practised on an object like the attributes of the Buddha and so forth and when the sign is well grasped 'preliminary meditation' becomes steadfast therein and 'proximate meditation' is also accomplished.

Supernormal Knowledge (23)

Emerging from the fifth jhāna (serving as a) basis for supernormal knowledge, and reflecting on the 'resolution' and so forth, when one practises concentration on physical

objects etc., there arises according to circumstances, the fifth Rūpa-Jhāna induced in the way of developing supernormal knowledge.

The five kinds of supernormal knowledge are:—Various Psychic Powers, Celestial Ear, Discerning others' thoughts, Reminiscence of past births, and Celestial Eye.

Herein this is the section on mental culture.

The method of meditation of Calm is ended.

Notes:—

Section 1

1. **Kammaṭṭhāna—**Here this term is used in a technical sense. Kamma means the act of meditation or contemplation. Ṭhāna, literally, station, ground, or occasion, implies subjects or exercises. Kammaṭṭhāna, therefore, means 'subjects of meditation' or 'meditation exercises'. There are forty such subjects of meditation.

2. **Samatha**, derived from √ sam, to lull, to subdue, denotes 'tranquillity' or 'quietude', gained by subduing the Hindrances. It is synonymous with concentration (samādhi) which leads to the development of jhānas. By concentration passions are only temporarily inhibited.

3. **Vipassanā**, derived from vi + √ dis, to see, liter-

ally, means perceiving in diverse ways, that is in the light of transiency, sorrowfulness, and soullessness. It is rendered by 'insight', contemplation', 'intuition', 'introspection'. The main object of vippassanā is to see things as they truly are, in order to gain one's Emancipation.

4. **Carita** signifies the intrinsic nature of a person which is revealed when one is in a normal state without being preoccupied with anything. The temperaments of people differ owing to the diversity of their actions or Kammas. Habitual actions tend to form particular temperaments.

Rāga (lust) is predominant in some, while *dosa* (anger, hatred or illwill), in others. Most people belong to these two categories. There are a few others who lack intelligence and are more or less ignorant *(mohacarita)*. Akin to the ignorant are those whose minds oscillate, unable to focus their attention deliberately on one thing *(vitakkacarita)*. By nature some are exceptionally devout *(saddhā-carita),* while others are exceptionally intelligent *(buddhicarita)*.

Thus, in brief, there are six kinds of temperaments.

By combining them with one another, we get 63 types. With the inclusion of *diṭṭhicarita* (speculative temperament) there are 64.

5. The preliminary stages of mental development are termed Parikammabhāvanā. Mental culture, from the moment one develops the conceptualized image and temporarily inhibits the Hindrances, until the Gotrabhū thought-moment in the Jhāna Javana process, is termed Upacārabhāvanā.

The thought-moment that immediately follows the Gotrabhū thought-moment is called Appanā, ecstatic concentration, because vitakka (initial application), the foremost Jhāna constituent, persists as if firmly fixed upon the object of concentration.

Jhāna Thought-Process:—

Manodvārāvajjana / Parikamma, Upacāra, Anuloma, Gotrabhu, Appanā / Bhavaṅga.

6. Any object, such as a Kasiṇa, used for preliminary mental culture is termed 'Parikammanimitta'.

The same object, when mentally perceived with closed eyes, is termed 'Uggahanimitta'.

The identical visualised image, freed from all Kasiṇa defects, is termed 'Paṭibhāganimitta' when it serves as an object of Upacāra and Appanā Bhāvanā.

7. **Kasiṇa** means 'whole', 'all', complete' it is so called because the light issuing from the conceptualized image is extended everywhere without any limitation.

In the case of Paṭhavikasiṇa one makes a circle of about one span and four fingers in diameter and, cov-

ering it with dawn-coloured clay, smoothes it well. If there be not enough clay of dawn-colour, he may put in some other kind of clay beneath. This hypnotic circle is known as kasiṇa-maṇḍala and is also called Parikammanimitta. Now he places this object two and a half cubits away from him and concentrates on it, saying mentally or inaudibly—paṭhavi, pathavi or earth, earth. The purpose is to gain the one-pointendeness of the mind. When he does this for some time, perhaps weeks, or months, or year—he would be able to close his eyes and visualise the object. This visualised object is called 'Uggaha-nimitta'. Then he concentrates on this visualised image until it develops into a conceptualised or counter-image, free from original kasiṇa faults. This is known as the 'Paṭhibhāganimitta'. As he continually concentrates on this abstract concept he is said to be in possession of proximate or neighbourhood concentration (Upacārasamādhi). At this stage the innate five Hindrances are temporarily inhibited. Eventually he gains 'ecstatic concentration' (Appanā samādhi).

For the water-kasiṇa one may take a vessel full of colourless water, preferably rain water, and concentrate on it, saying—āpo, āpo, (water, water) until he gains one-pointedness of the mind.

To develop the fire-Kasiṇa one may kindle a fire before him and concentrate on it through a hole, a span and four fingers in diameter, in rush-mat, a

piece of leather, or a piece of cloth, saying—tejo, tejo (fire, fire).

One who develops the air-kasiṇa concentrates on the wind that enters through window-space or a hole in the wall, saying—vāyo vāyo (air, air).

To develop the colour kasiṇas one may take a maṇḍala of the prescribed size and colour it blue, yellow, red, or white and concentrate on it repeating the name of the colour as in the case of the other kasiṇas.

One may even concentrate on blue, yellow, red, and white flowers.

Light-kasiṇa may be developed by concentrating on the moon, or on an unflickering lamplight, or on a circle of light cast on the ground, or on the wall by sunlight or moonlight entering through a wall-crevice or holes, saying—āloka, āloka (light, light)

Space-kasiṇa can be developed by concentrating on a hole, a span and four fingers in diameter, in either a well-covered pavilion or a piece of leather or a mat, saying—okāsa, okāsa (space, space).

It may be mentioned that light and space kasiṇas are not mentioned in the Texts.

8. **Asubha—**Those ten kinds of corpses were found in ancient Indian cemeteries and charnel places where dead bodies were not buried or cremated and where flesh-eating animals frequent. In modern days they are out of the question.

9. **Anassati—**literally, means repeated reflection or constant mindfulness.

   i. **Buddhānussati** is the reflection on the virtues of the Buddha as, for example,

   "Such indeed is that Exalted One — Worthy, Fully Enlightened, Endowed with Wisdom and Conduct, Well-farer, Knower of the Worlds, an Incomparable Charioteer for the training of individuals, Teacher of gods and men, Omniscient, and Holy."

   ii. **Dhammānussati** is the reflection on the virtues of the Doctrine as, for example,

   "Well-expounded is the doctrine by the Exalted One, to be realized by oneself, of immediate fruit, inviting investigation, leading to Nibbāna, to be understood by the wise, each one for himself."

   iii. **Saṅghānussati** is the reflection on the virtues of the pure members of the Noble Celibate Order as follows:

   "Of good conduct is the Order of the disciples of the Exalted One; of upright conduct is the Order of the disciples of the Exalted One; of wise conduct is the Order of the disciples of the Exalted One; of dutiful conduct is the Order of the disciples of the Exalted One. The four pairs of persons constitute eight individuals. This Order of the disciples of the Exalted

One is worthy of offerings, is worthy of hospitality, is worthy of gifts, is worthy of reverential salutation, is an incomparable field of merit for the world.”

iv. **Sīlānussati** is reflection on the perfection of one’s own virtuous conduct.

v. **Cāgānussati** is reflection on one’s own charitable nature.

vi. **Devatānussati—**“Deities are born in such exalted states on account of their faith and other virtues. I too possess them.” Thus when one reflects again and again on one’s own faith and other virtues, placing deities as witnesses it is called Devatānussati.

vii. **Upasamānussati** is reflection on the attributive qualities of Nibbāna such as the cessation of suffering etc.

viii. **Maraṇānussati** is reflection on the termination of psycho-physical life.

Contemplation on death enables one to comprehend the fleeting nature of life. When one understands that death is certain and life is uncertain one endeavours to make the best use of one’s life by working for self-development and for the development of others instead of wholly indulging in sensual pleasures. Constant meditation on death does not

make one pessimistic and lethargic, but, on the contrary, it makes one more active and energetic. Besides, one can face death with serenity.

While contemplating death, one may think that life is like a flame or that all so-called beings are the outward temporary manifestations of the invisible Kammic energy just as an electric light is the outward manifestation of the invisible electric energy. Choosing various similies, one may meditate on the uncertainty of life and on the certainty of death.

ix. **Kāyagatāsati** is reflection on the 32 impure parts of the body such as hair, hair of the body, nails, teeth, skin, etc.

This meditation on the loathsomeness of the body, leads to dispassion. Many Bhikkhus in the time of the Buddha attained Arahantship by meditating on these impurities. If one is not conversant with all the thirty-two parts, one may meditate on one part such as bones.

Within this body, is found a skeleton. It is full of flesh which is covered with a skin. Beauty is nothing but skin deep. When one reflects thus on the impure parts of the body passionate attachment to this body gradually disappears.

This meditation may not appeal to those who are not sensual. They may meditate on the innate creative possibilities of this complex machinery of man.

The thirty-two parts of the body are enumerated as follows:—

"Hair, hair of the body, nails, teeth, skin, flesh, sinews, bones, marrow, kidneys, heart, liver, diaphragm, spleen, lungs, bowels, mesentery, stomach, faeces, brain, bile, phlegm, pus, blood, sweat, lymph, tears, grease, saliva, nasal mucus, articular fluid, and urine."

x. **Ānāpānasati** is mindfulness on respiration. Āna means inhalation and apāna exhalation. In some books these two terms are explained in the reverse way. Concentration on the breathing process leads to one-pointedness of the mind, and ultimately to Insight which leads to Arahantship.

This is one of the best subjects of meditation, which appeals equally to all. The Buddha also practised ānāpānasati before His Enlightenment.

A detailed exposition of this meditation is found in the Satipaṭṭhāna Sutta and in the Visuddhi Magga.

A few practical hints are given here for the benefit of the average reader.

Adopting a convenient posture, breathe out and close the mouth. Then breathe in through the nostrils calmly, without strain. Inhale first and count mentally one. Exhale and count two, concentrating on the breathing process. In this manner count up to ten, constantly focusing your attention on respiration. It is possible for the mind to wander before one

counts up to ten. But one need not be discouraged. Try again until success is achieved. Gradually one can increase the number of series, say five series of ten. Later one can concentrate on the breathing process without counting. Some prefer counting as it aids a concentration; while others prefer not to count. What is essential is concentration, and not counting which is secondary. When one does this concentration exercise one feels light in body and mind and very peaceful. One might perhaps feel as if one were floating in the air. When one practises this concentration for a certain period, a day might come when one will realize that his so-called body is supported by mere breath, and that the body perishes when breathing ceases. Thus one fully realizes impermanence. Where there is change there cannot be a permanent entity or an immortal soul. Insight might then be developed to gain Arahantship.

It is now clear that the object of this concentration on respiration is not merely to gain one-pointedness but also to cultivate Insight in order to obtain Deliverance.

This simple method may be pursued by all without any harm.

For more details readers are referred to the Visuddhi Magga.

In some Suttas this simple method of respiration is explained as follows:—

"Attentively he breathes in, attentively he breathes out.

1. When making a long inhalation he knows: 'I make a long inhalation'; when making a long exhalation he knows: 'I make a long exhalation'.
2. When making a short inhalation he knows, 'I make a short inhalation'; when making a short exhalation he knows, 'I make a short exhalation'.
3. Clearly perceiving the entire (breath) body (sabbakāyapaṭisaṃvedi), I will inhale': Thus he trains himself; clearly perceiving the entire (breath) body 'I will exhale': thus he trains himself.
4. 'Calming this breathing process (passambhayaṃ kāyasaṅkhāraṃ), 'I will inhale': thus he trains himself; 'calming this breathing process, I will exhale': thus he trains himself."

♦ ♦ ♦ ♦ ♦

11. Brahmavihāra—Here Brahma means sublime, as in Brahmacariya (sublime life). Vihāra means mode or 'state of conduct' or 'state of living'. They are also termed appamaññā (limitless, boundless) because these thoughts are radiated towards all beings, without limit or obstruction.

i. **Mettā** (saṃskrt Maitri)—loving-kindness, benevo-

lence, goodwill—is defined as that which softens one's heart. It is not carnal love or personal affection. The direct enemy of Mettā is hatred, illwill or aversion (kodha); its indirect enemy is personal affection (pema). Mettā embraces all beings without exception. The culmination of Mettā is the identification of oneself with all beings (sabbattatā). It is the wish for the good and happiness of all. Benevolent attitude is its chief characteristic. It discards illwill.

ii. **Karunā**—compassion—is defined as that which makes the hearts of the good quiver when others are subject to suffering or that which dissipates the sufferings of others. Its chief characteristic is the wish to remove the sufferings of others. Its direct enemy is wickedness (hiṃsā) and its indirect enemy is passionate grief (domanassa). Compassion embraces sorrow-stricken beings, and it eliminates cruelty.

iii. **Muditā** is not mere sympathy but sympathetic or appreciative joy. Its direct enemy is jealousy, and its indirect enemy is exhilaration (pahāsa). Its chief characteristic is happy acquiescence in others' prosperity and success (anumodanā). Muditā embraces prosperous beings. It eliminates dislike (arati) and is the congratulatory attitude of a person.

iv. **Upekkhā**, literally, means to view impartially, that, is, with neither attachment nor aversion. It is not hedonic indifference but perfect equanimity or a well-balanced mind. It is the balanced state of mind amidst all vicissitudes of life such as praise and blame, pain and happiness, gain and loss, repute and disrepute. Its direct enemy is attachment (rāga) and its indirect enemy is callousness. Upekkhā discards clinging and aversion. Impartial attitude is its chief characteristic.

Here Upekkhā does not mean mere neutral feeling, but implies a sterling virtue. Equanimity, mental equilibrium, are its closest equivalents. Upekkhā embraces the good and the bad, the loved and the unloved, the pleasant and the unpleasant.

See Chapter 2, note 49.

12. **Ahare patikkūlasaññā—**i.e., the feeling of loathsomeness of food, in its search, eating etc.

13. **Catudhātuvavatthānaṃ—**i.e., the investigation of the four primary elements of extension, cohesion, heat, and motion with regard to their characteristics etc.

14. **Arupajhānas—**See Ch. 1. They are: (i) 'The Realm of the Infinity of Space.' (ii) 'The Realm of the Infinity of Consciousness, (iii) 'The Realm of Nothingness' and (iv) The 'Realm of neither Perception nor Non-perception.'

15. Thirty-eight objects when 'light' and 'space' are excluded.

16. Because they tend to create a disgust for the body which fascinates the senses.

17. Because the objects are too deep and vast.

18. These objects are too coarse, and vitakka, one of the constituents of jhāna, is an indispensable aid to practise concentration on them. As there is no vitakka in the remaining four Jhānas, they cannot be developed by concentrating on these two objects.

19. As equanimity (upekkhā) is found only in the fifth jhāna, the first four jhānas cannot be developed by concentrating on this last 'Illimitable.'

20. **Vatthudhammato—**i.e., from the defects found in the original kasinamaṇḍala.

21. **Āvajjana—**reflection on the different constituents of jhāna.

Samāpajjana—the ability to attain to different jhānas quickly.

Adhiṭṭhāna—the ability to remain in the jhānas as long as one likes.

Vuṭṭhāna—the ability to emerge from the jhānas as quickly as possible.

Paccavekkhana is similar to āvajjana.

22. See Ch. 1, p. 92.

23. **Abhiññā—**Only one who has gained the fifth jhāna can develop the following five kinds of supernormal knowledge or vision:—

   i. **Iddhividha—**Flying through the air, walking on water, diving into the earth, creation of forms, etc. belong to this category.

   ii. **Dibbasota** is the Celestial Ear, also called clair-audience, which enables one to hear subtle or coarse sounds far or near.

   iii. **Paracittavijānana—**is the power to discern the thoughts of others.

   iv. **Pubbenivāsānussati—**is the power to remember the past lives of oneself and others. This is the first supernormal vision the Buddha developed during the first watch on the night He attained Enlightenment. With regard to this knowledge the Buddha's power is limitless, while in the case of others it is limited.

   v. **Dibbacakkhu** is the Celestial or Divine Eye, also called clairvoyance, which enables one to see heavenly or earthly things, far or near, which are imperceptible to the physical eye. This was the second knowledge the Buddha developed during the second watch on the night of His Enlightenment.

Cutūpapātañāṇa, knowledge with regard to the dying and reappearing of beings, is identical with this Celestial Eye. Anāgataṃsañāṇa, knowledge with regard to the future, and yathākammūpagañāṇa, knowledge with regard to the faring of beings according to their own good and bad actions, are two other kinds of knowledge belonging to the same category. These come within the range of the Buddha's Omniscience.

These five kinds of supernormal vision are worldly. To these should be added the sixth supernormal knowledge—Āsavakkhayañāṇa—Knowledge with regard to the extinction of passions which is supramundane.

The first five kinds may be developed at any period; but the last, only during a Buddha-cycle.

(Visuddbibhedo)

§ 6. Vipassanākammaṭṭhāne pana 1. Sīlavisuddhi, 2. Cittavisuddhi, 3. Diṭṭhivisuddhi, 4. Kaṅkhāvitaraṇavisuddhi, 5. Maggāmaggañāṇadassanavisuddhi, 6. Paṭipadāñāṇa dassanavisuddhi, 7. Ñāṇadassanavisuddhi' cāti sattavidhena Visuddhisaṅgaho.

Aniccalakkhaṇam, Dukkhalakkhaṇaṃ, Anattalakkhaṇañ c'āti tīṇi Lakkhaṇāni.

Aniccānupassanā, Dukkhānupassanā, Anattānupassanā c'āti tisso Anupassanā.

1. Sammasanañāṇaṃ, 2. Udayavyayañāṇaṃ, 3. Bhan-

gañāṇaṃ 4. Bhayañāṇaṃ, 5. Ādīnavañāṇaṃ, 6. Ñibbidāñāṇaṃ, 7. Muñcitukamyatāñāṇaṃ, 8. Paṭisaṅkhāñāṇaṃ, 9. Saṃkhārupekkhāñāṇaṃ, 10. Anulomañāṇaṃ, c'āti dasa Vipassanāñāṇāni.

Suññato Vimokkho, Animitto Vimokkho, Appaṇihito Vimokkho c'āti tayo Vimokkhā.

Suññatānupassanā, Animittānupassanā, Appaṇihitānupassanā c'āti tīṇi Vimokkhamukhāni ca veditabbāni.

Katham? Pātimokkhasaṃvara Sīlaṃ, Indriyasaṃvara Sīlam, Ājīvapārisuddhi Sīlaṃ, Paccayasannissita Sīlaṃ c'āti catupārisuddhi Sīlaṃ Sīlavisuddhi nāma.

Upacārasamādhi, Appanāsamādhi c'āti duvidho'pi Samādhi Cittavisuddhi nāma.

Lakkhaṇa-rasa – paccupaṭṭhāna – padaṭṭhāna – vasena nāma-rūpapariggaho Diṭṭhivisuddhi nāma.

Tesam'eva ca nāma-rūpānaṃ paccayapariggaho Kaṅkhāvitaraṇa-visuddhi nāma.

Tato paraṃ pana tathāpariggahitesu sappaccayesu tebhūmakasaṅkhāresu atītādibhedabhinnesu khandhādinayam' ārabbha kalāpavasena saṅkhipitvā aniccaṃ khayaṭṭhena, dukkhaṃ bhayaṭṭhena, anattā asārakaṭṭhenā' ti addhānavasena santativasena khaṇavasena vā sammasanañāṇena lakkhaṇattayaṃ sammasantassa tes'veva paccayavasena khaṇavasena ca udayavyayañānena udayavyayaṃ samanupassantassa ca,

Obhāso pīti passaddhi adhimokkho ca paggaho
Sukhaṃ ñāṇamupaṭṭhānamupekkhā ca nikanti c'āti.

Obhāsādi vipassanupakkilese paripanthapariggahavasena maggāmaggalakkhaṇavavatthānaṃ Maggāmagga-Ñānadassanavisuddhi nāma.

Tathā paripanthavimuttassa pana tassa udayavyayañāṇato paṭṭhāya yāvānulomā tilakkhaṇaṃ vipassanāparamparāya paṭipajjantassa nava vipassanāñāṇāni Paṭipadāñāṇadassanavisuddhi nāma.

Tass'evaṃ paṭipajjantassa pana vipassanāparipākam'-āgamma idāni appanā uppajjissatī'ti bhavaṅgaṃ vocchinditvā uppannamanodvārāvajjanānantaraṃ dve tīṇi vipassanācittāni yaṃ kiñci aniccādilakkhaṇam'ārabbha parikammopacārānulomanāmena pavattanti. Yā sikhāppattā sā sānulomasaṅkhārupekkhāvuṭṭhānagāminīvipassanā'ti' ca pavuccati. Tato paraṃ gotrabhūcittaṃ nibbānam' ālambitvā puthujjanagottamabhibhavantaṃ ariyagottamabhisambhontañ ca pavattati. Tass'ānantaram eva maggo dukkhasaccaṃ parijānanto samudayasaccaṃ pajahanto nirodhasaccaṃ sacchikaronto maggasaccaṃ bhāvanāvasena appanāvīthim' otarati. Tato paraṃ dve tīṇi phalacittāni pavattitvā bhavaṅgapāto'va hoti. Puna bhavaṅgaṃ vocchinditvā paccavekkhaṇañāṇāni pavattanti.

Maggaṃ phalas ca nibbānaṃ paccavekkhati paṇḍito
Hīne kilese sese ca paccavekkhati vā navā.

Chabbisuddhikam' en' evaṃ bhāvetabbo catubbidho
Nāṇadassanavisuddhi nāma maggo pavuccati.

Ayam' ettha visuddhibhedo.

Different Kinds of Purity

§ 6. In the exercises on mental culture pertaining to Insight (24) the section on 'Purity' is sevenfold:—

1. Purity of Morals, 2. Purity of Mind, 3. Purity of Views, 4. Purity of Transcending Doubts, 5. Purity of Vision in discerning the Path and Non-Path, 6. Purity of Vision in discerning the method, 7. Purity of Vision regarding intuitive wisdom.

There are three Characteristic Marks:—

1. The Characteristic Mark of Impermanence (25), 2. The Characteristic Mark of Suffering (26), and 3. The Characteristic Mark of No-soul (27).

There are three Contemplations:—

1. The Contemplation on Impermanence, 2. The Contemplation on Suffering and 3. The Contemplation on No-soul.

There are ten kinds of Insight:—

1. Investigating knowledge (28), 2. Knowledge with regard to the arising and passing away (of conditioned things), 3. Knowledge with regard to the dissolution (of things), 4. Knowledge (of dissolving things) as fearful, 5. Knowledge of (fearful) things as baneful, 6. Knowledge of (baneful) things as disgusting, 7. Knowledge as regards the wish to escape therefrom, 8. Knowledge of reflecting contemplation (29), 9. Knowledge of equanimity towards conditioned things (30), and 10. Knowledge of adaptation (31).

There are three Emancipations (32):—

1. Emancipation through Void (33), 2. Emancipation through Signlessness (34) and 3. Emancipation through Desirelessness (35).

There are three Doors of Emancipation:—

1. Contemplation on the Void, 2. Contemplation on the Signlessness and 3. Contemplation on Desirelessness.

How?

Purity of morals (36) consists of four kinds of perfect discipline — namely,

1. Moral Discipline as regards the Fundamental Precepts,
2. Discipline as regards sense-restraint,
3. Discipline as regards purity of livelihood,
4. Discipline as regards the four requisites.

Purity of Mind (37) consists of two kinds of concentration — namely, 'proximate concentration', and 'established or ecstatic concentration.'

Purity of Views (38) is the understanding of mind and matter with respect to their characteristics, function, mode of appearance, and proximate cause.

Purity of Transcending Doubts (39) is the comprehension of the causes of those very mind and matter.

After comprehending the causes, the meditator, considering the modes of aggregates etc, formulates in groups the conditioned things of the triple plane, that have arisen with causes, differing according to the past etc., and that

have been comprehended in the foregoing manner. Now he meditates on the three characteristics — impermanence in the sense of dissolution, suffering in the sense of fearfulness, and soullessness in the sense of unsubstantiality — by way of duration, continuity, and momentariness. To him who meditates on the arising and passing away of things by means of the knowledge so named with respect to causes and momentariness there arise—

> an aura, joy, quietude, excessive faith, effort, happiness, wisdom, mindfulness, equanimity and a liking (for that state).

Purity of Vision in discerning what is the Path and what is not the Path (40), is the determining of characteristics of Path and not Path by understanding aura etc. as inimical impediments of insight.

Getting rid of these inimical impediments, the meditator reflects on the three Characteristics. Now to him, starting from the knowledge of arising and passing away, and extending up to the knowledge of adaptation, there arise in one continuous stream of contemplation, nine kinds of Insight. By Purity of Vision that discerns the method (41) is meant these nine kinds of knowledge.

Realization

When he thus practises contemplation, owing to the ripening of insight (he feels) 'Now the development (of the path) (42) will arise'. Thereupon arresting the life-continuum, arises mind-door consciousness, followed by

two or three (moments of) insight consciousness, having for their object any of the Characteristics such as impermanence etc. They are termed 'preliminary', 'proximate', and 'adaptation' (moments) (43).

That knowledge of equanimity towards conditioned things, together with knowledge that conforms (to the Truths), when perfected, is also termed 'Insight of emergence leading to the Path' (44).

Thereafter the Gotrabhū-consciousness (45), having Nibbāna as its object, occurs, overcoming the lineage of the worldlings, and evolving the lineage of the Ariyas.[136]

Immediately after that consciousness, the Path (of the Stream-Winner), realizing the Truth of suffering, eradicating the Truth of its cause, realizing the Truth of its cessation, and developing the Truth of the Way to its cessation, descends into the transcendental stream.

After that Path-consciousness two or three moments of Fruit-consciousness arise and subside into the life-continuum (46). Then arresting the life-continuum, the knowledge of reflection occurs.

The wise man reflects (47) on the Path, Fruit, Nibbāna, defilements destroyed, and either reflects or does not reflect on the remaining defilements.

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136. The thought-process of a Stream-Winner:—

•	•	•	•
Manodvāravajjana,	parikamma,	upacāra,	anuloma,
•	•	••	•
gotrabhū,	magga,	phala,	bhavaṅga.

Thus the fourfold Path which has to be developed by degrees by means of the sixfold purity is called the 'Purity of Intuitive Knowledge' (48).

Herein this is the section on Purity.

Section 6

Notes:—

24. **Vipassanā** or Insight is the third and final stage on the Path of Sainthood. The chief object of Insight is to understand things as they truly are.

25. **Anicca**, i. e., the fleeting nature of both mind and matter. Changeableness is a characteristic of everything that is conditioned. All conditioned things are constantly changing, not remaining static for two consecutive moments. Mind, in fact, changes even faster than matter. Normally matter endures only for seventeen thought-moments. Commentators state that, during the time occupied by a flash of lightning, billions of thought-moments may arise.

26. **Dukkha—**All conditioned things are subject to suffering. Birth is suffering, decay is suffering, disease is suffering, death is suffering. Union with the unpleasant is suffering. Separation from the pleasant is suffering. Not to get what one desires is suffering. In brief, the five aggregates of attachment are suffering.

27. Anattā—or Soullessness is the crux of Buddhism. As there is no permanent entity in matter, so also there is no unchanging entity in mind conceived as an 'ego' or 'soul'. In everything mundane and supramundane, conditioned and non-conditioned, there is no permanent soul. Hence the Buddha in the Dhammapada stated — 'sabbe dhammā anattā—all Dhammas are soulless'. With regard to Anicca and Dukkha the Buddha said— 'saṅkhārā—conditioned things'. With regard to Anattā, the Buddha employed the term dhammā to include supramundane unconditioned Nibbāna as well.

It may be mentioned that it was after hearing the 'Anattalakkhaṇa Sutta', the discourse on soullessness, that the first five monks attained Arahantship.

The aspirant does not usually meditate on all these three characteristics. Of them, he takes only that which appeals to him most. Deliverance, gained by meditating on each of them, is named accordingly.

28. Sammasanañāṇa—Lit., 'handling-knowledge', is the investigation of aggregates as composite (kalāpavasena).

29. Paṭisaṅkhāñāṇa—is the re-contemplation of conditioned things in order to find out the means to escape therefrom.

30. Saṅkhārupekkhāñāṇa—is perfect equanimity towards all conditioned things, having neither attach-

ment nor aversion, resulting from developing the foregoing different kinds of Insight.

31. **Anulomañāṇa—**is the 'adaptation knowledge' gained by perfecting the foregoing nine kinds of Insight. It is so called because it conforms itself to the 37 Factors of Enlightenment and qualifies the aspirant for the higher path.

32. **Vimokkha—**so called because they deliver one from the ten Fetters etc.

33. **Suññata—**devoid of a soul. Emancipation gained by meditating on soullessness (anattā) is called Suññatavimokkha.

34. **Animitta—**free from the signs of permanence etc. Emancipation gained by meditating on 'impermanence' (anicca) is called Animittavimokkha.

35. **Appaṇihita—**free from the hankering of craving. Emancipation gained by meditating on 'suffering' (dukkha) is called Appaṇihitavimokkha.

36. **Sīlavisuddhi—**Purity of Morals, is the first of seven 'Purities'. It consists of four kinds, all pertaining to the life of a Bhikkhu.

The first is Pātimokkhasaṃvarasīla. 'That which saves one who observes it from woeful states' is the

commentarial explanation of 'Pātimokkha'. Pā is also explained as the Buddha's Teaching. Atipamokkha means extremely important. Pātimokkha therefore means "Fundamental Teaching" or "Fundamental Precepts". It deals with 220[137] disciplinary rules which every Bhikkhu is expected to observe. As it restrains one from evil deeds etc., it is termed 'saṃvara'. Sīla is used in the sense of 'composure' (samādhāna) and 'support' (upadhāraṇa). It is so called because it tends to discipline thoughts, words, and deeds and because it acts as a support for other virtues. Indriyasaṃvarasīla, the second Sīla, deals with the control of the six senses. Ājīvapārisuddhisīla, the third Sīla, deals with the right livelihood of a Bhikkhu. In obtaining the necessaries of life, a Bhikkhu should not act in an unbecoming way. Paccayasannissitasīla, the fourth Sīla, is concerned with the unselfish use of the four requisites—robes, alms, lodging, and medicine.

37. **Cittavisuddhi—**is the second 'Purity'. It is the purity of mind, gained by developing the Jhānas, temporarily inhibiting the Hindrances. A purified mind is like a polished mirror where everything is reflected in its true perspective. With a purified mind one can see things as they truly are.

38. **Diṭṭhivisuddhi—**is the third purity. It is so called

137. 227 including seven ways of settling disputes *(adhikaraṇa samatha dhamma)*

because it purifies one from the false theory of a permanent soul. This correct comprehension results from investigating mind and matter as regards their salient characteristics (lakkhaṇa), function or essential properties (rasa), the way, of manifestation (paccupaṭṭhāna), and their immediate cause (padaṭṭhāna).

39. Kankhāvitaraṇavisuddhi—is the fourth 'Purity' which attempts to transcend sceptical doubts as regards cause and effect, the past, the present, and the future. This is called a purity because it removes the stain of erroneous views of 'chance', 'causelessness', etc.

To achieve this purity one meditates on the various causes that tend to produce present mind and matter, and on the causes that sustain them in the present. He understands that present mind and matter at conception were conditioned by past ignorance, craving, grasping and Kamma, and, during lifetime, matter is conditioned by kamma, mind, seasonal phenomena, and edible food, while mind is sustained by the senses and their corresponding objects. Thus he realizes the second noble truth of the cause of suffering and rids himself of doubts.

40. Maggāmaggañāṇadassanavisuddhi—This is the fifth 'Purity'.

The aspirant who has cleared his doubts meditates again with better understanding on the three charac-

teristics of anicca, dukkha, and anatta. He realizes that life is a mere flowing, a continuous undivided movement. He finds no genuine happiness, for every form of pleasure is only a prelude to pain. What is transient is painful, and where change and sorrow prevail there cannot be a permanent ego or soul. The arising and passing away of conditioned things become very conspicuous to him. As he is thus absorbed in meditation he witnesses an aura (obhāso) emanating from his body as a result of his keen insight. He experiences also an unprecedented joy (pīti), happiness (sukha) and quietude (passaddhi). He becomes strenuous (paggaho) and even-minded (upekkhā). His religious fervour increases (adhimokkha), mindfulness (sati) strengthens, and wisdom (ñāṇa) ripens. Labouring under the misconception that he has attained Sainthood, chiefly owing to the presence of the aura, he yearns (nikanti) for this state of mind. Soon he realizes that these temptations are only impediments(upakkilesa) to Insight and that he has not really attained Sainthood. Accordingly he endeavours to distinguish between the right and wrong path (maggāmaggañāṇadassana). It is called a 'purity' because it clears up the misconception as regards the actual 'path'. He understands, 'This is the right path, that is the wrong path'.

41. **Paṭipadāñāṇadassanavisuddhi—**is the sixth 'purity'.

This term is collectively applied to the nine kinds of Insight beginning with the knowledge as regards the arising and passing away of conditioned things and ending with the knowledge of adaptation that occurs in the Path thought-moment immediately preceding the Gotrabhū moment. (See p. 461, f.n. 136.)

42. **Appanā**, the supramundane Path (lokuttaramagga).

43. See pp. 248, 461.

44. **Vuṭṭhānagāminīvipassanā—**is the name given to both Saṅkhārupekkhāñāṇa and Anulomañāṇa of the tens kinds of Insight. It is so called because it leads to the Path emerging from woeful states and signs of conditioned things.

45. **Gotrabhu—**lit., means 'overcoming the worldly lineage'. The object of this thought-moment is Nibbāna, but the actual realization of Nibbāna by the eradication of passions occurs at the Path thought-moment that immediately follows. This particular thought-moment in the three higher stages of Sainthood is termed 'vodāna' (pure) as the aspirant is already an Ariya.

46. Immediately after the Gotrabhū thought-moment there arises the Path thought-moment of the Sotāpanna. It is at this stage that one comprehends the

Truth of Suffering, eradicates craving, the cause of suffering, and actually realizes Nibbāna for the first time in his life. The eight factors that constitute the Noble Path are also fully developed at this stage. This particular thought-moment is termed 'Sotāpattimagga.' Sota here means the stream that leads to Nibbāna. It is the Noble Eightfold Path. Āpatti means 'entering for the first time'. It is called 'magga' because it arises, destroying the passions. This Path thought-moment arises only once in the course of one's lifetime, and is immediately followed by two or three 'Fruit' (phala) moments before the stream of consciousness lapses into bhavaṅga. This is the reason why the Dhamma is called 'akālika' (immediately effective).

47. Paccavekkhaṇañāṇāni—As a rule after each of the four stages of Sainthood one reflects on the Path and Fruit one has attained, on the Nibbāna one has realized, on the defilements one has destroyed, and, in the case of the first three stages, on the defilements one has yet to destroy. An Arahant who has no more defilements to destroy knows that he is delivered.

There are altogether 19 kinds of such reflective knowledge, 15 pertaining to the first three stages of Sainthood, and 4 to the last stage.

The Pāli phrase—n'āparaṃ itthatthāya—No more of this state again—refers to this process of reflection.

48. Nāṇadassanavisuddhi is the name given to the contemplative knowledge, a mental state of wisdom found in Path-Consciousness. It is called a 'purity' because it is completely free from all stains or defilements, resulting from the realization of the four Truths.

(Vimokkhabhedo)

§ 7. Tattha anattānupassanā attābhinivesaṃ muñcantī, Suññatānupassanā nāma vimokkhamukhaṃ hoti. Aniccānupassanā vipallāsanimittaṃ muñcantī, animittānupassanā nāma. Dukkhānupassanā taṇhāpaṇidhiṃ muñcantī, appaṇihitānupassanā nāma. Tasmā yadi vuṭṭhānagāminīvipassanā anattato vipassati, suññato vimokkho nāma hoti maggo. Yadi aniccato vipassati, animitto vimokkho nāma. Yadi dukkhato vipassati appaṇihito vimokkho nāmā'ti ca maggo vipassanāgamanavasena maggavīthiyaṃ. Phalasamāpattivīthiyaṃ pana yathāvuttanayena vipassantānaṃ yathāsakaṃ phalamuppajjamānam' pi vipassanāgamanavasen'eva suññatādivimokkho'ti ca pavuccati. Ālambanavasena pana sarasavasena ca nāmattayaṃ sabbattha sabbesam' pi samam'eva.

Ayam'ettha vimokkhabhedo.

(Puggalabhedo)

§ 8. Ettha pana sotāpattimaggaṃ bhāvetvā diṭṭhivicikicchāpahānena pahīnāpāyagamano sattakkhattuparamo sotāpanno nāma hoti.

Sakadāgāmimaggaṃ bhāvetvā rāgadosamohānaṃ tanukarattā sakadāgāmi nāma hoti. Sakid'eva imaṃ lokaṃ āgantvā anāgāmimaggaṃ bhāvetvā kāmarāgavyāpādānamanavasesappahānena anāgāmi nāma hoti, anāgantvā itthattaṃ.

Arahattamaggaṃ bhāvetvā anavasesakilesappahānena arahā nāma hoti, Khīṇāsavo loke aggadakkhiṇeyyo.

Ayam'ettha puggalabhedo.

Emancipation

§ 7. Therein, the contemplation of no-soul, that discards the clinging to a soul (49), becomes an avenue of Emancipation, and is termed 'Void-contemplation'. The contemplation of impermanence, that discards the signs of false notion (50), becomes an avenue of Emancipation, and is termed 'Signless-contemplation'. The contemplation of suffering, that discards the hankering of attachment (51), becomes an avenue of Emancipation, and is termed 'Unhankering-contemplation'.

Hence, if with the 'Emergence Insight leading to the Path' one contemplates on no-soul, then the Path is known as 'Void-Emancipation'; if one contemplates on impermanence, then the Path is known as 'Signless-Emancipation; if one contemplates on sorrow, then the Path is known as 'Unhankering-Emancipation'. Thus the Path receives three names according to the way of Insight. Likewise, the Fruit, (occurring) in the Path thought-process, receives

these three names according to the way of the Path.

However, in the thought-process as regards the attainment to fruition, to those who contemplate in the foregoing manner, the Fruits that arise according to the Paths, are termed 'Void-Emancipation' etc., only in accordance with the way of Insight. But, as regards objects and respective functions, the triad of names is applied equally to all (Paths and Fruits) everywhere.

Herein this is the section on Emancipation.

Individuals

§ 8. Herein, developing the Path of Stream-Attainment (52), eradicating false views and doubts, and escaping from going to woeful states, one becomes a Stream-Winner who is born seven times at most.

Developing the Path of Once-Returning (53), and attenuating lust, hatred, and ignorance, one becomes a Once-Returner, returning to this world only once.

Developing the Path of Never-Returning (54), and totally eradicating sensual desires and hatred, one becomes a Never-Returner, not returning to this (Sentient) State.

Developing the Path of the Worthy, and totally eradicating all defilements, one becomes a Worthy One (55), who is free from Corruptions, and who is fit to receive the highest offerings in this world (56).

Herein this is the section on Individuals.

Notes:—

Section 7

49. **Attābhinivesa—**The stronghold of a soul like the doer of action, the reaper of fruit, 'this is my soul'

50. **Vipallāsanimittaṃ—**Three vipallāsas or misconceptions are discarded by meditating on impermanence. They are 'erroneous perception' (saññāvipallāsa), 'erroneous ideas' (cittavipallāsa), and 'erroneous views' (diṭṭhivipallāsa). On account of these three misconceptions people regard what is impermanent as permanent.

51. **Taṇhāpaṇidhi—**Such hankerings like 'this is mine', 'this is happiness'.

Section 8

52. **Sotāpanno—**One who has entered the stream that leads to Nibbāna for the first time. There are three classes of Sotāpannas — namely,

i. Those who will be born seven times at most in heavenly and earthly realms (sattakkhattuparama). Before seeking an eighth birth, they attain Arahantship.

ii. Those who seek birth in noble families two or three times before they attain Arahantship (kolaṃkola).

iii. Those who are born only once more before they attain Arahantship (ekabījī).

A sotāpanna has unshakable confidence in the Buddha, Dhamma, and the Saṅgha. He neither violates the five Precepts nor commits the heinous crimes. Free from birth in woeful states, he is ever destined for enlightenment.

53. Sakadāgāmi—One who returns to this world of human beings only once. After attaining Sakadāgāmi in this life, he may be born in a heavenly realm and attain Arahantship seeking birth in the human plane. There are five kinds of Sakadāgāmis — namely,

i. Those who attain Sakadāgāmi here and attain Parinibbāna here itself.

ii. Those who attain Sakadāgāmi in a heavenly realm and attain Parinibbāna there.

iii. Those who attain Sakadāgāmi here and attain Parinibbāna in a heavenly realm.

iv. Those who attain Sakadāgāmi in a heavenly realm and attain Parinibbāna in this human plane.

v. Those who attain Sakadāgāmi here and, having being born in a heavenly realm, seek birth in this human plane and attain Parinibbāna.

54. Anāgāmi—One who will not return to this Sense-sphere (Kāmaloka). Such beings are born in the 'Pure Abodes' (Suddhāvāsa), higher Brahma realms where Anāgāmis abide till they attain Arahantship.

There are five classes of Anāgāmis:—

i. Those who attain Parinibbāna within the first half life-span in the Pure Abodes (antaraparinibbāyi).

ii. Those who attain Parinibbāna having lived more than half a life-span (upahaccaparinibbāyi).

iii. Those who attain Parinibbāna with exertion (sasaṅkhāra parinibbāyi).

iv. Those who attain Parinibbāna without exertion (asaṅkhāraparinibbāyi).

v. Those who, passing beyond one Brahma realm to another higher Brahma realm, attain Parinibbāna in the Highest Brahma realm (uddhaṃsota akaṇiṭṭhagāmi).

55. Khīṇāsavo—synonymous with an Arahant, a Worthy One, because he has destroyed all the defilements.

The Path of Purification

When the Jhānas are developed, the mind is so purified, that it resembles a polished mirror, where everything is

clearly reflected in true perspective. Still, there is not complete freedom from unwholesome thoughts, for, by concentration, the evil tendencies are only temporarily inhibited. They may rise to the surface at quite unexpected moments.

Discipline regulates words and deeds; concentration controls the mind; but it is Insight (paññā), the third and the final stage, that enables the aspirant to Sainthood to eradicate wholly the defilements inhibited by Samādhi.

At the outset he cultivates 'Purity of Vision' (diṭṭhi visuddhi)[138] in order to see things as they truly are. With a one-pointed mind he analyses and examines this so-called being. This searching examination shows that what he has called 'I', is merely a complex compound of mind and matter which are in a state of constant flux,

Having thus gained a correct view of the real nature of this so-called being, freed from the false notion of a permanent soul, he searches for the causes of this "I" personality. He realizes that there is nothing in the world which is not conditioned by some cause or causes, past or present, and that his present existence is due to past ignorance (avijjā), craving (taṇhā), attachment (upādāna), Kamma, and physical food of the present life. On account of these five causes this so-called being has arisen, and as past causes have conditioned the present, so the present will condition the future. Meditating thus, he transcends

138. The third member of the Path of Purity.

all doubts with regard to past, present and future.[139]

Thereupon he contemplates the truth that all conditioned things are transient (anicca), subject to suffering (dukkha), and devoid of an immortal soul (anatta). Wherever he turns his eyes he sees naught but these three characteristics standing out in bold relief. He realizes that life is a flux conditioned by internal and external causes. Nowhere does he find any genuine happiness, for everything is fleeting.

As he thus contemplates the real nature of life, and is absorbed in meditation, a day comes, when, to his surprise, he witnesses an aura (obhāsa) emitted by his body. He experiences an unprecedented pleasure, happiness, and quietude. He becomes even-minded, his religious fervour increases, mindfulness becomes clear and insight keen. Mistaking this advanced state of moral progress for Sainthood, chiefly owing to the presence of the aura, he develops a liking for this mental states. Soon the realization comes that these new developments are impediments to moral progress and he cultivates the purity of knowledge with regard to the Path and Non-Path.[140]

Perceiving the right path, he resumes his meditation on the arising (udaya ñāṇa) and passing away (vaya ñāṇa) of all conditioned things. Of these two states the latter becomes more impressed on his mind since change is more conspicuous than becoming. Therefore he directs his

139. *Kankhāvitaranavisuddhi,* the fourth member of the Path of Purity,

140. *Maggāmaggañāṇadassanavisuddhi,* the fifth member of the Path of Purity.

attention to contemplation of the dissolution of things (bhaṅga ñāṇa). He perceives that both mind and matter which constitute this so-called being are in a state of constant flux, not remaining the same for two consecutive moments. To him then comes the knowledge that all dissolving things are fearful (bhava ñāṇa). The whole world appears to him like a pit of burning embers — a source of danger. Subsequently he reflects on the wretchedness and vanity (ādīnava ñāṇa) of the fearful and deluded world, and develops a feeling of disgust (nibbidā ñāṇa), followed by a strong will for deliverance from it (muñcitukamyatā ñāṇa).

With this object in view, he resumes his meditation on the three characteristics of transiency, sorrow, and soullessness (patisankhā ñāṇa), and thereafter develops complete equanimity towards all conditioned things, having neither attachment nor aversion for any worldly object (uppekkhā ñāṇa).[141]

Reaching this point of spiritual culture, he chooses one of the three characteristics for his object of special endeavour and intently cultivates Insight in that particular direction until the glorious day when he first realizes Nibbāna,[142] his ultimate goal.

141. These nine kinds of Insight—namely, *udaya, vaya, bhaṅga, bhaya, ādinava, nibbidā, muñcitukamyatā, patisakhṅā, and upekkhā ñānas* are collectively termed *Paṭipadāñānadassanavisuddhi*—Purity of Vision in discerning the method, the sixth member of the Path of Purity.

142. Insight found in this supramundane Path Consciousness is known as *Nāṇadassana visuddhi*—Purity of Vision regarding intuitive wisdom, the seventh member of the Path of Purity.

"As the traveller by night sees the landscape around him by a flash of lightning, and the picture so obtained swims long thereafter before his dazzled eyes, so the individual seeker, by the flashing light of insight, glimpses Nibbāna with such clearness that the after-picture never more fades from his mind."[143]

When the spiritual pilgrim realizes Nibbāna for the first time he is called a Sotāpanna[144]—one who has entered the stream that leads to Nibbāna for the first time.

The stream represents the noble Eightfold Path.

A Stream-Winner is no more a worldling (puthujjana), but an Ariya (Noble).

On attaining this first stage of Sainthood, he eradicates the following three Fetters (saṃyojana) that bind him to existence—namely,

1. **Sakkāya-diṭṭhi—**sati + kāye + diṭṭhi—literally, view when a group exists. Here kāya refers to the five Aggregates of matter, feeling, perception, mental states, and consciousness, or, in other words, to the complex-compound of mind and matter. The view that there is one unchanging entity, a permanent soul, when there is a complex-compound of psycho-physical aggregates is termed sakkāya-diṭṭhi. Dhammasaṅgani enumerates twenty kinds

143. Dr. Paul Dahlke.

144. See Chapter l.

of such soul theories.[145] Sakkāya-diṭṭhi is usually rendered by self-illusion, theory of individuality, illusion of individualism.

2. **Vicikicchā—**Doubts. They are doubts about 1. the Buddha, 2. the Dhamma, 3. the Saṅgha 4. the disciplinary rules (sikkhā), 5. the past, 6. the future, 7. both the past and the future, and 8. Dependent Arising (Paṭicca-Samuppāda).[146]

3. **Sīlabhataparāmāsa—**Adherence to (wrongful) rites and ceremonies.

   Dhammasaṅganī explains it thus:—"It is the theory held by ascetics and brahmins outside this doctrine, that purification is obtained by rules of moral conduct, or by rites, or by both rules of moral conduct and rites."

For the eradication of the remaining seven Fetters a Sotāpanna is reborn seven times at most. He gains implicit confidence in the Buddha, the Dhamma, and the Saṅgha. He would not for any reason violate any of the five precepts. He is not subject to states of woe as he is destined for Enlightenment.

With fresh courage as a result of this distant glimpse of Nibbāna, the noble pilgrim makes rapid progress, and

145. See *Dhammasangani*, Translation, pp. 257–259.

146. Ibid. 1004.

perfecting his Insight, becomes a Sakadāgāmi—Once-Returner—reaching the second stage of Sainthood by attenuating two other Fetters — namely, sense-desires (kāmarāga) and illwill (paṭigha).

Now he is called a Once-Returner because he is born in the human realm only once, should he not attain Arahantship in that birth itself. It is interesting to note that the Ariya Saint who has attained the second stage of Sainthood can only weaken these two powerful Fetters with which he is bound from a beginningless past. At times, though to a slight extent, he harbours thoughts of lust and anger.

It is by attaining the third Stage of Sainthood, that of the Anāgāmi (Never-Returner), that he completely eradicates these two Fetters. Thereafter he neither returns to this world nor is he born in the celestial realms, since he has rooted out the desire for sensual gratification. After death he is reborn in the Pure Abodes (Suddhāvāsa), an environment exclusively reserved for Anāgāmis and Arahants.

A layman may become an Anāgāmi, provided he leads a celibate life.

The Anāgāmi Saint now makes his final advance and destroying the remaining five Fetters—namely, attachment to Realms of Form (rūparāga), attachment to Formless Realms (arūparāga), pride (māna), restlessness (uddhacca), and ignorance (avijjā), attains Arahantship, the final state of Sainthood.

Stream-Winners, Once-Returners, Never-Returners

are called Sekhas because they have yet to undergo training. Arahants are called Asekhas because they no longer undergo any training.

An Arahant, literally, a Worthy One, is not subject to rebirth because he does not accomplish fresh Kammic activities, the seeds of his reproduction in matter have all been destroyed.

The Arahant realizes that what was to be accomplished has been done. A heavy burden of sorrow has finally been relinquished, and all forms of craving and all shades of ignorance are totally annihilated. The happy pilgrim now stands on heights more than celestial, far removed from uncontrolled passions and the defilements of the world.

(Samāpattibhedo)

§ 9. Phalasamāpattivīthiyaṃ pan'ettha sabbesam pi yathāsakaphalavasena sādhāraṇā'va. Nirodhasamāpattisamāpajjanaṃ pana anāgāmīnañ c'eva arahattānañ ca labbhati. Tattha yathākkamaṃ paṭhamajjhānādimahaggatasamāpattiṃ samāpajjitvā vuṭṭhāya tattha gate saṅkhāradhamme tattha tatth' eva vipassanto yāva ākiñcaññāyatanaṃ gantvā tato paraṃ adhiṭṭheyyādikaṃ pubbakiccaṃ katvā n'eva saññā n'āsaññāyatanaṃ samāpajjati. Tassa dvinnaṃ appanājavanānaṃ parato vocchijjati cittasantati. Tato nirodhasamāpanno hoti.

Vuṭṭhānakāle pana anāgāmino anāgāmiphalacittaṃ

arahato arahattaphalacittaṃ ekavāraṃ pavattivā bhavaṅgapāto hoti. Tato paraṃ paccavekkhaṇañānaṃ pavattati.

Ayam’ ettha samāpattibhedo.

Niṭṭhito ca vipassanākammaṭṭhānanayo.

Bhāvetabbaṃ pan’icc’evaṃ bhāvanādvayam’ uttamaṃ
Paṭipattirasassādaṃ patthayantena sāsane.

Iti Abhidhammattha Saṅgahe Kammaṭṭhānasaṅgaha-
Vibhāgo nāma navamo paricchedo.

♦ ♦ ♦ ♦ ♦

1. Cārittasobhitavisālakulodayena
Saddhābhivuddhaparisuddhaguṇodayena
Nambavhayena paṇidhāya parānukampaṃ
Yaṃ patthitaṃ pakaraṇaṃ pariniṭṭhitantaṃ.

2. Puññena tena vipulena tumūlasomaṃ
Dhaññādhivāsamuditoditamāyugantaṃ
Paññāvadātaguṇasobhitalajjibhikkhū
Maññantu puññavibhavodayamaṅgalāya.

Iti Anuruddhācariyena racitaṃ Abhidhammatthasaṅgahaṃ nāma pakaraṇaṃ niṭṭhitaṃ.

Attainments

§ 9. Herein 'the Attainment to Fruition' is common to all in accordance with their respective fruits.

But 'The Attainment to Cessation' (57) is possible only to Never-Returners and Arahants.

In this case, one attains successively to the great ecstasies like the first jhāna etc., and emerging therefrom contemplates on the conditioned things in each of those jhānas. Thus he proceeds up to 'the State of Nothingness'. Then, having attended to the preliminary duties such as resolving etc., he attains to the 'State of Neither-Perception nor Non-Perception'. Now after two ecstatic javana thought-moments his stream of consciousness is suspended. Thereafter he attains to (Supreme) 'Cessation'.

At the time of rising, if to a Never-Returner, an Anāgāmi Fruit consciousness, or to an Arahant, an Arahant Fruit consciousness, occurs only for a single moment and then lapses into Bhavaṅga. This is followed by the knowledge of reflection.

Herein this is the Section on Attainments.

The end of exercises on mental culture or Insight.

One who wishes to enjoy the essence of practice in this Dispensation should thus develop the sublime dual meditation.

This is the ninth chapter of the Compendium of Abhidhamma which deals with the Exercises on Meditation.

Aspiration

As invited by Namba, a person of refined manners, belonging to a respectable family, full of faith and replete with sterling virtues, to compose a treatise out of compassion for others, this book has been completed.

By this great merit may the modest monks, who are purified by wisdom and who shine in discipline, remember till the end of the world the most famous Tumūlasoma Monastery, the abode of grain, for the acquisition of merit and for their happiness.

Thus ends the treatise called the Abhidhammattha Saṅgaha composed by the great teacher, Anuruddha.

Section 9

57. Nirodhasamāpatti—Lit., 'attainment to cessation'. It is so called because during this period the stream of consciousness temporarily ceases to flow. Mind is suspended, but vitality persists.

It is only an Anāgāmi or an Arahant who has developed the Rūpa and Arūpa Jhānas who can attain to this supreme state of ecstasy.

When such a person wishes to attain to Nirodhasamāpatti, he first attains to the first jhāna and, emerging from which, he meditates on the transiency, sorrowfulness, and soullessness of conditioned states found in that particular jhāna. Likewise,

he attains, in order, to the remaining jhānas and meditates in the same way until the Arūpa-Jhāna of 'Nothingness'.

Emerging from this jhāna, he makes the following four resolutions:—

> (i) that his fourfold requisites be not destroyed, (ii) that he should arise in time when his services are needed by the Sangha, (iii) that he should arise in time when he is summoned by the Buddha, (iv) whether he would live for more than seven days from that moment.

He has to think of his age-limit as this ecstatic state normally extends to seven days.

After making these resolutions, he attains to the last Arūpajhāna of 'Neither Perception nor Non-Perception' and remains in that state for two javana thought-moments. Immediately after he attains to Nirodha-samāpatti when his stream of consciousness is temporarily suspended. After seven days he emerges from this state and experiences for a single moment an Anāgāmi Phala consciousness in the case of an Anāgāmi, or an Arahant Phala consciousness in the case of an Arahant. Thereafter arises the Bhavaṅga citta.

For details see Visuddhimagga.

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